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Christians agree on need for change after Quebec referendum

Alan Doerksen

ST. CATHARINES, Ont. — In the wake of last week's Quebec referendum, Christians across Canada agree that changes need to be made to the country but disagree on how this should be done.

David Koyzis, professor of political science at Redeemer College in Ancaster, Ont., and a regular columnist for CC, says he didn't expect the vote to be so close. It was "hardly a crushing defeat of the sovereigntist side," says Koyzis.

"It was obviously the non-francophone vote" that defeated the sovereigntists, along with francophones who were federalist or uncertain about their future in a sovereign Quebec.

Koyzis was surprised at Parizeau's sudden resignation. He had expected him to resign if there was a larger margin of defeat. Koyzis suspects that Parizeau's colleagues urged him to resign.

"Lucien Bouchard would be the obvious successor" to Parizeau, says Koyzis, but sovereigntist strategists may keep him out.

In the wake of the referendum, the Bloc Quebecois might resign "en masse," says Koyzis, but adds, "things are very much up in the air."

The violin of rejection

John Hiemstra, professor of political science at The King's College in Edmonton, also didn't expect such a close vote.

"This is the clear consequence of failing to pass the Charlottetown Accord," he says. That accord would have allowed Quebec into the 1982 constitutional agreement "with a measure of pride." Rejection of the Meech Lake and Charlottetown accords has left Quebecers with hurts and resentment. "Bouchard was able to play these like a violin," says Hiemstra.

Because of the No victory, "by the grace of God, we have an opportunity" to make changes in the country, suggests Hiemstra. The mood in Alberta is "great relief that it was a No vote." Westerners "want Quebec to stay — on our terms," says Hiemstra.

Hiemstra was also surprised at Parizeau's resignation. Referring to Parizeau's speech in which he blamed "money and ethnics" for the Yes defeat, Hiemstra says, "Parizeau's comments, hurtful as they were, may not have been accidental."

C.C. FILES

David Koyzis

Bouchard may try to become the next premier of Quebec, but if he does, "he's going to jump into a pressure cooker of things to get done." Hiemstra describes Bouchard as having "visions of grandeur. He wants to be the Napoleon of Quebec."

Hiemstra thinks that as a result of the referendum a few Bloc Quebecois MPs might resign. "The Bloc has been an ineffective opposition," Hiemstra comments.

Asymmetrical federalism

Koyzis is not optimistic that Canadian political leaders will make changes to accommodate Quebec within Canada. "It was tried twice before," he says. "All you need is one Clyde Wells to say No."

"There's been a collapse of trust between Quebec and the rest of Canada."

"I think that probably the solution would be asymmetrical federalism," suggests Koyzis. Canada needs changes, but "our constitution is all but unamendable." Having a distinct society clause would be too vague, says Koyzis. Instead, governments need to spell out what Quebec's special powers should be.

One problem that separates Quebec from the rest of Canada is its view of the nation, says Koyzis. Quebecers see Canada as a country founded by two peoples: the French and the English. But the rest of Canada sees the country as being multicultural.

In the Yes and No forces, Koyzis sees two idolatrous ideologies at work. Liberalism idolizes the individual and Quebec sovereignty idolizes the concept of a nation.

Koyzis dislikes the use of a referendum in issues such as this. "It's a way of bypassing constitutional and legal mechanisms."

See **QUEBEC** *page 3...*

'If ye break faith with us who die'

BERT NYNOET

On Remembrance Day, communities throughout Canada will pay their regards to those fallen in wars. Perhaps the aftermath of the Quebec referendum and a narrow No victory will add a special tinge of gratitude and challenge to the 1995 commemorations.

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Opinion

Say 'No' to mercy killing!

Cas Booy and Reinder Klein

Dr. Stronks' critique of the Committee for Contact with the Government (CCS) 's discussion paper on euthanasia (CC, Oct. 27) reflects a view of the world around us that we and, we think, many other Reformed Christians do not share. Moreover, the criticism he voices is based on a serious misreading of the paper at crucial points.

"The dignity of a person is not diminished by the physical or mental ravages of old age, disease or accident."

Reformed Christianity confesses that Christ came, not just to do good and to combat the forces of evil, not just to save the souls the Father gave him, but to redeem this world. And, because God so loved this world, we also have a task in it that goes beyond doing good, combatting evil and saving souls. That fundamental solidarity with the world which God created is the basis for all our Christian social and political action.

It means far more than we can possibly indicate here. But in the context of the topic at hand it also means that we have the God-given task to work together with our fellow citizens to achieve just and beneficent legislation on euthanasia.

Legitimate does not equal being right

There is a place for the Christian witness about "our only comfort in life and in death" of which Dr. Stronks writes. There is, at least in Reformed Christianity, also a place for work in state and society together with fellow Canadians. In that work we must respect other beliefs.

As Reformed Christians we agree that Muslims and atheists have the *right* to be Muslims and atheists in our society. That does not make their beliefs *right*, but it makes those beliefs *legitimate*.

Dr. Stronks disagrees. He writes: *"Legitimizing other religions or other moral paradigms will paralyse the capacity of Christians to bring a message of true hope and true healing"* (his italics). We respect but we do not share Dr Stronks' opinion.

Why did we write about the image of God and emphasize the personhood of the human being? Because the occasion for the paper was the government's intention to introduce euthanasia legislation in the House of Commons, and we believe Christians must refute those who advocate the legalization of mercy killing and assisted suicide.

We said: One may help an animal out of its misery by killing it. One may not do that to a person, no matter how poor we think that person's biological life is. We pointed out that whenever people do not see other people as persons, but as enemies, strangers, members of an inferior race, or objects, even objects of pity, then the respect for life is diminished. Dr. Stronks is right in saying that to us the most important defining characteristic of the image of God is our personhood.

Whose definition?

We also said the preservation of biological life is not the most important consideration and pointed in this regard to martyrs, soldiers and to people who chose death rather than going against their consciences. We can hardly imagine that Dr. Stronks disagrees with this. But how in the world does he then manage to draw the conclusion: "Consequently, by removing our 'biologicalness' from our God-like image, the authors are able to justify euthanasia"?

Dr. Stronks regrets that we did not define personhood in our paper. We saw no need for it since we take person not in any anthropological or philosophical sense (there are lots of problems there) but as we all understand it, as indicating the whole human being in all his or her dignity and relationships.

We don't like it, however, when Dr. Stronks provides his own definition and attempts to nail us with what he concludes from it.

In particular, we object to his attempt to read in the paper that in our opinion, "the more one is able to function as a person, the greater the quality of one's life." We emphatically do *not* suggest, as Dr. Stronks states, that our value as persons is derived from our ability to *function* in one capacity or another, or that it is derived from our ability to be productive, to experience or to relate.

We specifically state on page 11: "The dignity of a person is not diminished by the physical or mental ravages of old age, disease or accident."

Prolonging life artificially

What Dr. Stronks quotes with respect to newborns is lifted completely out of context. With a seriously defective newborn the question is not whether to what degree the newborn is a person or what value its life has. Some people have attempted to justify mercy killing on that kind of ground but we have clearly and emphatically rejected such arguments in our discussion of the topic. The situation is that artificial life support is routinely provided to all babies whose lives can be preserved that way. Without this medical technology many of these babies would have died. Some are very seriously, even hopelessly, defective.

"We do not suggest that our value as persons is derived from our ability to function."

The question thus arises whether the medical intervention that artificially prolonged life was justified. Would it have been better if these babies had been allowed to die? And if, in retrospect that seems to be so, what then? We accept that different people will give different answers to these questions and that the degree to which a baby is expected to be able to relate to its surroundings and to others, that is, *to function as a person*, may be a factor in the discussion to continue or discontinue life support.

But the issue here is not the *value* of the baby or the *value* of its biological life. The issue is how to deal responsibly with seriously defective newborns when the technical ability to prolong biological life comes into conflict with our concepts of what constitutes the *well-being* of the child. We do not have the answers but would maintain that saving what technically can be kept alive, regardless of the consequences for the child, is not necessarily *the* answer. And if that is so then one cannot avoid the question of on what grounds one makes the final decision.

Culpable killing

Dr. Stronks finds the liberty we take with the interpretation of the Ten Commandments startling and disturbing. We find it strange that he objects to our view that the commandment "Do not kill" does not prohibit all killing of human life.

Dr. Stronks concludes that "because the authors are able to remove our biologicalness from our value as a person, terminating biological life — even human biological life — is not necessarily killing."

We have said nothing of the kind. What we said is that the sixth commandment explicitly forbids *culpable* killing. That is why it is now often translated by: "You shall not murder." The commandment can, therefore, not be used to forbid all killing, that is, all acts that result in the termination of human life (e.g., legal executions, self-defence, acts by police or acts of war, etc.).

We pointed out that for this reason a simple reference to the sixth commandment, as Dr. Stronks presents, will not do when the intent is to show that euthanasia is wrong. To argue that the sixth commandment applies one must show that the act referred to is *culpable* killing, and that brings us back to square one: Why is it culpable?

Respect for freedom

Dr. Stronks evidently missed the point of our rather extensive criticism of the liberal ideology of personal autonomy and accuses us of being committed to this principle. In that context he objects to the statement that "God not only loves us, he also respects our freedom and allows us to take responsibility for what we make of our lives. We must in turn also treat other people as morally responsible persons who are entitled to make their own decisions even when they hurt themselves."

Note that we talk here about freedom and responsibility, not personal autonomy. Claiming personal autonomy means claiming the right of people to declare for themselves what is right and what is wrong. We clearly do not claim that.

"To argue that the sixth commandment applies one must show that the act referred to is culpable killing."

"Being entitled to make their own decision" stands here in the context of our relation to other people. It means: "We do not have the right to make those moral decisions for them." It does not mean that their decisions are right, of course.

We wish that Dr. Stronks had attempted to respond to the main argument of the paper, namely that *at the end of life there comes a time when the priority of medicine may shift from preserving life to providing comfort.* We say "may," for we want to emphasize the freedom of the Christian as well as of those Canadians who hold different beliefs. If that is fully recognized and if we are dead serious about our use of the term "priority," then we are in basic agreement. Then we can discuss when that time is there, and what medical intervention is appropriate in the circumstances that prevail. Then we can respect life also in our dying. For dying is part of life.

Cas Booy and Reinder Klein are members of the Committee for Contact with the Government who prepared the discussion paper "Medical Decisions and Public Policy Pertaining to the End of Life."

Quebec need 'special treatment' from rest of Canada

...continued from page 1

Canadian leaders need to make changes to the constitution, says Hiemstra. Quebecers "have a special circumstance that requires a special treatment." Christians in Canada need to bring "a message of reconciliation and justice" to the situation and focus on loving our neighbor.

Hiemstra thinks the referendum has weakened Chretien's position. "He's a brilliant politician" but if there are negotiations with Quebec "it will be very difficult for him to be flexible."

Hiemstra thinks referendums are not effective. Elected representatives should work together to solve problems instead. "Referendums short-circuit that process," he says. People are not experts and can vote for the wrong reasons about an issue. An example of this was the vote on the Charlottetown accord, which he says was "a disaster."

Looking at the two sides of the campaign, Hiemstra says the federalist side did not present enough positive ideas. On the other hand, the sovereigntists twisted the truth in their campaign.

Sympathetic to sovereigntists

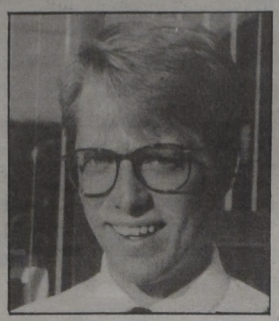
Bill Fledderus, a former *Christian Courier* reporter who now works with the Seafarers Centre of Montreal, was not surprised at the close vote, which he calls "a nice compromise."

"I'm quite sympathetic to the sovereigntist cause," says Fledderus.

The strong feelings of the sovereigntists are shaped partly by history and partly by the media, he says. Some Quebecers still feel resentment about forced conscription during the Second World War, but many younger people are resentful about Canada's rejection of the Meech Lake and Charlottetown accords.

The rejection of the accords suggests to Quebecers that "the other side isn't bargaining faithfully," says Fledderus. "That's why so many people feel they should vote for sovereignty." That is also the reason why the percentages were so close in the referendum vote, he suggests.

Canadians in general do not understand the views of sovereigntists, says Fledderus. But he adds, "Even if it became a separate country, I would still feel comfortable in Quebec."



C.C. FILES

Bill Fledderus

Referendums are "a good way to gauge popular support," says Fledderus. "I don't feel it was a waste." One good result of the referendum was "it brought the thing to the top of everyone's agenda."

Pray for understanding

Fledderus does not respect Jacques Parizeau much but says that Bouchard would probably do "as good a job as anybody." But taking over as premier would make him seem "a lot more human" and take away his image as a "mythical figure," he added.

Fledderus does not expect constitutional changes to happen. Instead, he expects administrative changes in Canada. "There needs to be very clear recognition of Quebec as a distinct society," he says, and natives also need that kind of recognition.

"As a Christian, I've been trying to decide how we should approach things," says Fledderus. "Christians will pray for their nation, and I think prayer is very powerful. We have to pray not for our self-interest but that God's will be done. We're citizens first of his kingdom and secondly of Canada."

He adds, "I pray for understanding and communications. There's a great divide between anglophone and francophone Montreal."

More power to provinces

Unlike Hiemstra and Koyzis, Nick Loenen, of Richmond, B.C. and a former member of the B.C. legislature, thinks that referendums are important. Loenen was not surprised at the narrow win of the No side, and comments, "I hardly think of it as a victory for anybody."

Loenen says Parizeau's resignation was "remarkable. He seemed full of fire the night before." Bouchard may try to become premier, says Loenen. "It may be very tempting, but it would also throw him off his agenda."

Loenen has strong feelings about the Bloc Quebecois. "I think they should all resign.... I think their agenda is an act of treason. They are hijacking the nation's business."

C.C. FILES

Nick Loenen

To solve problems with Quebec, the federal government should give more powers to the provinces "in a massive way," says Loenen. "Both the West and Quebec want the same thing."

But the Chretien government has a different agenda, he says. "They think they can build a country by building a strong central government.... We have 'yesterday's man' at the helm."

Asked if there should be constitutional changes, Loenen replied, "Please, no!"

Loenen describes the No campaign as "totally pitiful." But the Yes campaign was "enormously successful."

"Parizeau, for all his bluntness, has been honest," but Bouchard was deceptive, says Loenen.

Christians need to look to themselves, their families and neighbors in order to make changes. "I think there's been far too much looking to government to solve problems," says Loenen. "I think the Christian ethic is one of responsibility... True freedom is always linked to responsibility."

Atlantic Canada feels vulnerable

Anne Hutten, a farmer and writer based in Kentville, Nova Scotia, says her reaction to the referendum result is "worry more than anything else."

People in Atlantic Canada "probably feel more vulnerable" because of the possibility of getting cut off from the rest of Canada if Quebec ever separates.

Examining the victory of the No campaign, Hutten says, "I hoped they would have had a bigger margin."

She questions the use of referendums to decide important issues. "There's a lot of uninformed people out there voting," says Hutten. "We elect a government to lead."

Commenting on Parizeau's resignation, Hutten says "I really don't care. A lot of us on the No side are so tired of this issue."

Hutten calls Bouchard a demagogue, and says he may take over from Parizeau. But her attitude is "if it isn't one, it's another."

As someone born during the Second World War, Hutten is concerned that Canada may become involved in a civil war in the future.

For Christians who want to help change the country, "intercessory prayer is the most useful thing," says Hutten. Christians can also contact different levels of government through organizations like the Canadian Council of Christian Reformed Churches, she adds.

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Editorials

Who spoke at the Quebec referendum?

One thing that stood out in post-referendum speeches from various leaders was an absolute awe for the majority voice of the people. "The people have spoken," said one. "I'm a democrat. I will accept the will of the people," said another. Is this a Christian way of speaking?

We don't think so. For Christians, it's not the will of the people that counts, but the will of God. It was the will of God that 50.6 per cent of Quebecers should vote No to separation. God gave Canada one more opportunity to solve the problems it is having in accomodating French Canada. (One could say the same thing about Native standoffs at Gustafson Lake and Ipperwash this summer: God prevented a lot of bloodshed and has given Canada another window of opportunity for doing justice to the Natives.)

It seems that the democratic process is idolized by Westerners. This may be because the enlightened West, borrowing from Greek history, takes pride in what it considers to be the jewel of civilized societies: the ballot box. And so voting has become a secular sacrament in our societies. The people have spoken. Let all the earth keep silent before the outcome.

This also explains why so little is done for minorities. They are not part of the altar of democracy. They were not the chosen-by-ballot people.

Our commitments are sacred

But to Christians, a democratic outcome should have a different feel. We are covenantal beings because we have been made in the image of a covenanting God. And so we make agreements about outcomes, which may be that we agree that 50 per cent plus one carries the day, or we may agree that 70 per cent will be needed. There's nothing sacred about 50 per cent plus one. We respect those agreements, not for their own sake, but for the sake of the common good. And ultimately we acknowledge in our covenant keeping that we trust God and accept his will for our lives.

In addition, Christians don't want to ignore the minorities which are routinely and numerically decimated by the ruthless verdicts of ballot boxes. A Christian's covenant is especially with the powerless victims of democracy.

Another interesting side benefit of taking the Christian approach to election outcomes is that a desired outcome fills one with gratitude instead of with triumphalism, and an undesired outcome evokes humble submission instead of anger and bitterness.

Yes, we, too, were filled with awe about the outcome of the Quebec referendum. It could have gone the other way, we think. According to Newfoundland MP Brian Tobin, a narrow Yes victory would have meant crisis, whereas a narrow No vote means change. He's right. It was *that* momentous.

And so we, too, stand in awe. But our awe is directed towards him before whom nations are as dust on the scales, but who at the same time has planted a tree of life, whose leaves are for the healing of all nations.

Democracy is only a means to an end — a good means, to be sure, much to be preferred to the whims of a dictator. But democracy is not a god worthy of homage. It cannot save Canada. The only thing that can save Canada is to do justice, to love mercy and to walk humbly with God. **BW**

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We need to have greater respect for distinct societies

Should Christians support the idea of Quebec as a distinct society? We think they should.

One of the key components of Reformed thinking has been that we must not only recognize the importance of the individual but also of the group. No one is a mere individual. All of us are contextual beings. And so we champion the rights of families in the face of those who would reduce every issue to the level of the individual.

For the same reason we should champion the rights of Natives, English Canadians and French-Canadians as distinct peoples, the more so because they are founding nations, nations who were here at the time of Confederation.

What this means is that the aspirations of Quebecers as a people with a distinct culture and language can never be contained in the idea of provincehood. They are a distinct society, the way the Natives are a distinct society, the way the English part of Canada is trying to be a distinct society.

Any attempt by English-speaking Canadians to minimize historical/cultural integrity and to elevate regional/administrative integrity is an attack on the soul of a people and their culture.

It's for this reason that we support recognizing Quebec as a distinct society.

Perhaps the best way to accomodate this concept is for Canada to become a federation of six regions: the Maritimes, Quebec, Ontario, the Territories, the Prairies and British Columbia. Such an arrangement would recognize the distinct character of the various regions and peoples in Canada. In fact, this may do a lot for the development of greater cultural integrity for the English-speaking parts of Canada. Quebec would have a better chance to nurture and express its identity. It would give Natives a focus for cultural identity in the Territories. Certain areas that have a strong Native population within the other regions could be associated with the Territories in a non-administrative way.

No doubt, many new visions for a renewed federalism will be put on the table in the coming years. One thing is certain: after the narrow results of the Quebec referendum, the old Canada is dead. It's time for us to be creative and courageous. **BW**

Letters

Strive for principles in politics

It is not my intention to side with either Mr. Wolters or Mr. Witvoet on the issue: "Do we need a Christian Political Party?" (CC, Sept. 29, p. 5). But I would like to add a few lines.

Mr. Witvoet stated: "Experience has taught us that Christians do not agree on principles in politics."

Wolters responded: "Have we ever as Christians taken the trouble to come up with a comprehensive approach from a biblical perspective?"

Precisely that comprehensive biblical approach has been a dilemma in formulating a vision for doing politics. Those who have kept up with the "Reformation world view" can remember, or have read, about the "death" of the ARP (Anti-Revolutionary Party) in the Netherlands after World War II. That party "died" as a result of selling their principles for pragmatic gain. A sad story, because the ARP was unique, envied by world leaders for its vision based on biblical presuppositions.

There is a lesson to be learned from this:

Don't aim solely to gain seats, but strive for principles. Seek a political movement that is based on the ordinances of God in a pluralist society.

Develop a clear concept of principles with no special status or public privileges.

I believe the Christian Heritage Party failed due to having too many prescribed absolutes rather than allowing for some flexibility. There has to be some confidence in "common faith" as a starter point.

We have to recognize that we live in a broken world with broken structures. We have to learn the importance of common grace in public life as an emancipating movement without church involvement.

G. Lieuwen
Langley, B.C.

Get rid of extremism

How can we avoid another separatist showdown? Easy — Canada must change its voting system. Our first-past-the-post system allows minorities undue influence. With a more dramatic voting system, Parizeau would not have been premier, and Bouchard would not have been leader of the opposition. The voting system, not the people, put them in places of power.

In the 1994 Quebec election, Parizeau won 62 per cent of seats with 44.7 per cent of the popular vote; and in the 1993 election, Bouchard won 18.3 per cent of the seats with 14 per cent of the popular vote. Real democracies use voting systems that allocate seats in proportion to votes received.

With a more proportionate voting system the influence and power of minorities would not exceed their numbers. Canada's national agenda should never again be hijacked by a minority. We must follow the example of New Zealand and South Africa — overhaul the voting system, and be done with extremism.

Nick Loenen
Richmond, B.C.

Reformed community needs fresh air

I would like to express my appreciation for Mr. Syrt Wolters' article on challenges to the Reformed community (Oct. 6, 1995). His timely and very much needed observations and challenges hit the nail on the head. Mr. Wolters states that "the Reformed community should not isolate itself from the rest of the Body of Christ."

Increasingly we are becoming middle to upper-middle class (affluent), professional (know-it-alls?) and self-sufficient. Furthermore, we in Canada, for the most part, remain a ghetto of lily-white Christians.

Just east of the Rockies we are not so blessed to have "attracted a great number of other Christians" (Wolters), so "our" schools have, unfortunately, not yet lost the "Reformed Dutch ghetto stigma." Perhaps that contributes to our malaise.

Wolters writes: "The interest in Christian education is dwindling among Reformed people." Indeed that seems to be the case. Why? Maybe when we isolate (and thus insulate) ourselves, we suffocate from lack of spiritual fresh air. We need the love, joy, openness and, when necessary, the loving but firm correction of other believers from various traditions.

Doreen Stellingwerff
Edmonton, Alta.

Reflection

You can have eternal youth anytime

The following is a translation by Bert Witvoet of a meditation in Afrikaans by a certain Dr. Overduin. We don't know whether it originally appeared in Dutch and whether this is a translation of a translation. It appeared in a 1978 newsletter of the Nederduitse Gereformeerde Kerk in Nelspruit-Suid, South Africa. Whatever the case may be, we believe that the meaning still comes across clearly.

We would all love to remain young. We're proud if others estimate us to be five or 10 years younger than we are, and we don't like it if they think we're older then we are.

Year after year, a lot of money is dished out to cover up signs of old age. And all this for the sake of appearances, because there's no stopping the process of aging, even if we may look younger.

Not only do we try to keep our bodies young, but our spirits as well. We say, "My heart is still young, and my spirit isn't old at all." And: "Children keep us young." And thus we resort to physical exercise, make-up, sport and children, clothing and pills and what not to keep us young.

To put it mildly, these means are insufficient. The Scriptures, however, speak of an eternal youth which is possible at every age when we "wait on the Lord." In other words, we're not really young when we feel young, but when we wait on the Lord. It's clear that God has another kind of youth in mind, a youth that can withstand old age and even death. This is the youth of eternal life, which is hid in Christ. The genuine believer carries his or her old age with a youthful desire for life, and experiences the disintegration as rebuilding. Because "we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands.

When Simeon holds Baby Jesus in his arms and lifts up a hymn of praise that he can now die in peace because he has seen God's salvation, a palm tree blooms in the front court of God's palace and bears fruit.

When Paul has fought the good fight and has completed his race, and has seen the crown of righteousness in the hands of angels which are going to crown him, then, in fact, he's praying to continue his eternal youth in heaven. And when a child of God, who is hid in Christ, sees the portals of heaven open wide on his or her deathbed, then we can speak here of eternal youth.

They wait for the Lord and draw new strength so that they can undertake the last journey of discovery, a journey on which even young men and women, were they to undertake it in their own strength, would have stumbled. The grace of Christ keeps us young, even in the hour of our death. Eternal youth lies in Christ. And it is available to you free of charge.

ALMA BAKKMAN

"Therefore, if any one is in Christ, he is a new creation; the old has gone; behold, the new has come!" (II Corinthians 5:17).

SPORTS

Hershiser uses Bible to pass his 'Orel' exam

Rob Janssens

Outside of my classroom, on the wall beside the door, is a photograph taken back in October 1988. It depicts a professional athlete, down on one knee, head bowed and eyes closed. No, he's not grimacing in pain; nor is he lamenting a lost game or bad play. He's praying.

The man in the picture is Orel Hershiser. Seconds before that brief moment with God, he had thrown the final pitch of the 1988 baseball season, a strikeout of the Oakland Athletics' Tony Phillips, giving Hershiser and his team, the Los Angeles Dodgers, the World Series championship. The stunning five-game victory over the heavily favored Oakland club was one of the great upsets in World Series history. Hershiser was named the Series' Most Valuable Player.

But that was neither the beginning nor the end of this "Cinderella" story. The story of Orel Hershiser IV, major league pitcher since 1983, a member of the Dodgers until 1994, and now with the Cleveland Indians, begins well before his World Series triumph. In fact, the crucial turning point in Hershiser's life wasn't even in 1988, the year he went 23-8, recorded a stellar 2.26 earned run average, threw 178 strike-outs, pitched over seven innings per start, and hurled a phenomenal 56 consecutive innings without allowing a run — a major league record bound to stand for decades to come.

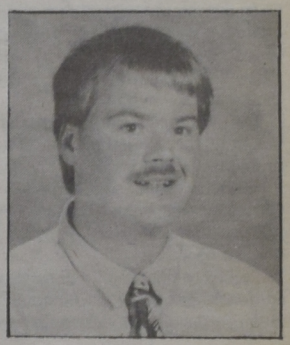
A new spirit

As far as Hershiser himself sees it, and as he outlines in his autobiography *Out of the Blue* (Charter Books), his life changed forever in the spring of 1979, when he was a 20-year-old, 17th round, Dodgers draft pick (which means hundreds of players you've never heard of were picked ahead of him). He dedicated his life to Christ's service with training at Clinton, Iowa, in the lowest of the minor leagues.

Orel grew up in a home where it was taught that good people go to heaven. A chance encounter with teammate Clinton Butch Wickensheimer shook Hershiser out of his spiritual malaise. Reading the Bible with a new spirit taught him that *forgiven people* go to heaven, and that only by confessing Jesus as his Savior would forgiveness be possible.

As Hershiser successfully progressed through the Dodger's farm system, he matured as young Christians do: "To me, praying continually means being in constant contact with God," he writes. Hershiser's spiritual growth served him well on his path to superstardom. There were setbacks in his pitching prowess in 1983 when he was but one step from the majors. He had medical difficulties as well, such as an emergency appendectomy before spring training. At each step, his undiluted faith in his Rock served as a foundation for both his outstanding baseball career and his status as a true role model for children and adults alike.

Being a Christian in any professional sport must be exceedingly difficult. Athletes who become the cream of the crop are often taught at an early age that they are invincible, the future is in their hands, and that the universe should revolve around them and their needs, regardless of whom they crush on the way up. And at the major league level, their lives often consist of the game, their generous salaries, all the women they want and all the beer they can drink. The typical lifestyle, retold with boldness and bravado in countless autobiographies, and which led to the premature death of Mickey Mantle, blatantly conflicts with the biblical principles of the minority of athletes who are Christians.



Hershiser was never one to be too preachy with his beliefs, though the strength of his convictions make his Christianity apparent to his teammates, and many respect him for it. During the intense pressure of the 1988 playoffs Hershiser soothed his soul by humming hymns in the dugout and by rereading Old Testament stories which demonstrated God's power in Israelite battles over Canaan.

Better and better

Early in his career, the Dodgers were concerned not with his ability, but with his perceived lack of determination and aggressiveness on the mound, a charge frequently levelled against Christian athletes, and a perception which has led to some being traded or cut. Dodgers' manager Tom Lasorda nicknamed Hershiser "Bulldog" in the hopes that he would assume the mentality of one. On the mound he did. And whether as a result or not, his career has since consisted of one success after another, highlighted by his dream 1988 season.

Five years after major arm surgery which could have ended his career in 1990, Hershiser, now 37 and a pitching linchpin for Cleveland, pitched like '88 all over again. He became the first pitcher to go 7-0 in his playoff career, reaffirming his reputation as a clutch performer. And as his career enters its twilight, Orel Hershiser remains not only a premier pitcher, but also one of the few true role models in baseball. As he wrote in his book, "My faith meant everything to me. I let the Bible speak to me. He had paid for my sin... and I could be a child of God."

Rob Janssens teaches at Trinity Christian School in Burlington, Ont.

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Music Review

Media/Arts

Inventive Contemporary Christian album urges daily reliance on God

Ingrid Torn & Marian Van Til

I'll lead you home

Michael W. Smith
Produced by Patrick Leonard
Blanton/Harrell Entertainment, Nashville

Michael W. Smith is outstanding among singers-song writers in the pop/rock world of Christian contemporary music (CCM). Even if you don't normally like CCM, you may very well appreciate this. There is extraordinary musical variety among the 14 songs on this CD, and inventive ideas both in music and lyrics. There are more than a couple of songs you'll relate to no matter how old you are.

Smith's message is that we can't live a full life without knowing that there is a God who loves us, no matter what our daily struggles are.

Like a racing car

The first song, "Cry For Love," begins with a rapid, light percussive beat aptly reflecting the opening words, as well as the whole song's mood: "My life is like a racing car hurtling towards the wall/at the speed of sound...."

In this busy world, with our days planned from one minute to the next, it seems easy to let time run our lives. Smith admits here that he (and we) don't have the strength to handle things alone. But with God in our lives we don't have to be anxious; we know he'll lead us.

Track 3 is an effective setting of the Lord's Prayer. Bass and organ accompany Smith's slow, quieting solo, to which a chorus is added as the prayer moves toward its culmination: "For thine is the Kingdom...."

In "Someday" (Track 5) Smith takes us through our world full of drugs, wars, violence, cults and religions, abortion, and TV trials. In the refrain we hear the promise that, despite all that, someday God's Kingdom will come. Smith uses a kind of '50's-style rock 'n' roll with a running (picked) guitar part to express that optimism, despite the world's, and our own, problems.

The next song, "I'll Be Around," celebrates friendship. The style is even funkier, and Smith adopts a harder vocal edge; but there's a kind of underlying good humor.

In the title track, "I'll Lead You Home" (Track 7), we hear God telling us that we, with our troubled minds and doubters' hearts, can always rely on him. He calls out to us: "Just leave it to me, I'll lead you home." When we wander or doubt it's comforting to know God will be there for us. The musical style is more spare, with mostly (electric) piano accompaniment. A "galloping" bass rhythm helps depict the "wandering the road of desperate life."

There is a trilogy whose three songs are musically unified by the use of piano and periodic strings, and whose subjects focus on a lover/spouse, on God's Spirit, and on others, our "neighbor."

Trilogy 1, "The Other Side of Me," is a moving and tender love song. Soft string chords introduce the song. A quiet solo is then accompanied by piano, with strings added later.

In "Breath In Me" God is asked to revive feelings in our souls that we, because of all the darkness in this world, have laid to rest. This singable melody is introduced by one chord on strings, and is again accompanied by piano, with chorus added as intensity builds.

"Angels Unaware" concludes the trilogy. We shouldn't be smug or cruel to the stranger beside us. There may be more to a person than meets the eye, says Smith. We could be entertaining angels, unaware. The piano and voice here are joined by drums, organ and bass for an effective climax to the song and the whole trilogy.

'What are you waiting for?'

"Crown Him With Many Crowns" (Track 13) is Smith's high-energy, black-gospel-style adaption of this well-known hymn. Picture yourself in a Black American church with a choir dancing and singing this song. The hymn easily withstands this treatment, and invites exuberant singing along.

It might seem that this would be a good way to end the album. And it would be. But even more effective is the way Smith *does* end: with Christ speaking soft words of encouragement to all of us. Beginning with the momentary sounds of children's voices, Smith alludes to the mothers bringing their children to Christ and his acceptance of them. Christ assures us we're not walking the road of our lives alone.

The song closes with Christ quietly asking us: "What are you waiting for? I'm waiting for you!" The voice is accompanied by soft strings, organ, piano, ending with the addition of the poignant fragment of a flute solo.

A great Christmas gift

Smith wrote most of these songs, some with the help of Brent Bourgeois, Wayne Kirkpatrick, Bob Farrell, David Mullen and Sam Mullins.

Smith acknowledges the contemporary concerns we all have, but focuses repeatedly on the fact that God must come first in our lives and that he promises to walk beside us, no matter what.

Michael W. Smith is the father of five children and shows his concern for children not only in his songs, but in encouraging people to make a change in the life of a child through Compassion sponsorship (there's information about this in a separate CD-box insert). We are asked to "lead those children home."

All in all, *I'll Lead You Home* will make a great Christmas gift for your family members or friends.

Church boycott threats help stop *Showgirls*

PAMPA, Tex. (EP) — A theatre in the small Texas town of Pampa cancelled its showing of Dutch director Paul Verhoeven's explicit film *Showgirls* after several pastors threatened to organize a boycott.

Local pastors who organized opposition to the film encouraged their parishioners to thank the theatre owner and to patronize family films.

Theatres elsewhere have also cancelled showings of the NC17-rated film because of complaints about its nudity and sexual content. In Alabama, Clark Cinemas — an independent theatre that was one of very few in the state to screen *Showgirls* — bowed to community pressure and pulled the film after more than 15 church leaders had threatened to boycott the theatre.

Showgirls has not performed as well as expected at the box office, prompting producers to think twice about releasing NC17 films. The makers of When Night is Falling have asked the ratings board to reconsider an NC17 rating given to the lesbian love story.

Some theatres won't show films with an NC17 rating, and some newspapers won't accept advertising for such films.

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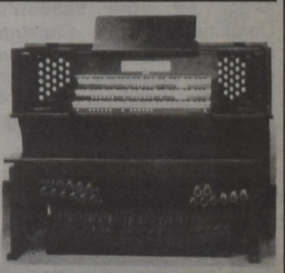
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Church

Fellowship of the Least Coin promotes widow's mite

Gordon Legge

CALGARY — Even though Shanti Solomon grew up in a poor household in India, her mother always sought to help those even less fortunate.

When ever Shanti's mother prepared a meal, she put a pinch of rice aside in a bowl. From time to time, her mother, along with all the other women in the community, would bring their rice gatherings to the local church to be shared with others.

A few decades later, Shanti Solomon drew on that principle to start an informal women's organization that today is celebrating its 40th anniversary in 70 countries worldwide. The group she founded is the Fellowship of the Least Coin, a relatively unknown organization whose impact is nothing short of profound.

It began in 1956 when a group of American Presbyterian women travelled to Asia to pray for peace and reconciliation in the aftermath of the Second World War.

Because Korea did not have diplomatic relations with India, Solomon was prevented from entering that country and joining them. Deeply distressed, she remained behind in the Philippines and pondered how obstacles and differences separating people around the world could be overcome.

The widow's mite

While reading the Bible, she reviewed the story of the widow's mite in which an impoverished woman gave all that she had at the temple. Remembering her mother's example and the widow's sacrificial offering, she conceived the idea of the least coin while praying.

Like all initiatives from God, it was a simple idea. Women could spend some time in prayer and then, as a tangible token of their prayer for peace, forgiveness and reconciliation, they could put aside the smallest coin from the currency of their country. This would allow the poorest woman to give equally with the richest. Moreover, it would mean they could give as well as receive.

"The simplicity of this movement has caught the imagination of women in every continent," it notes in a brochure.

"Jus as the gathering of many small coins yield a large amount with which to respond to human need around the world, so too all the individual prayers offered by fellowship participants present a strong force in the global struggle for peace and reconciliation."

This year, the group held its international gathering in Vancouver in September where it launched its anniversary celebrations.

While the emphasis is, first of all, on prayer, last year the fellowship collected more than $400,000 (US).

Regional ecumenical groups, like the Women's Inter-Church Council of Canada, disburse one-time grants in their region after reviewing applications. They vary from $500 to $6,000 for programs dealing with literacy, healthcare, education and income-generating projects. "It has touched many lives," says Phillis Mbaya of Kenya, a member of the international executive. "When you think of all the coins gathered, when they go back, they perform many miracles." Even though the program is run by women for women, their families and communities, everyone — both men and women — can participate.

For information about the fellowship in Calgary, call Joan Davies, 281-8210.

Church not competent to speak on war, Dutch say

UTRECHT, the Netherlands (EP) — A public opinion poll conducted in the Netherlands revealed most Dutch people believe that churches are not competent to express an opinion on violent conflicts and wars, according to Ecumenical News International (ENI). According to the poll, taken by a Roman Catholic University, 53 per cent of those surveyed believe churches should not take part in public political discussions regarding wars and violent conflicts. Almost 70 per cent said that churches ought to concentrate on giving aid to casualties instead.

Extraterrestrials will need Christ too

ROME, Italy (EP) — If extraterrestrials ever land on earth, Father Piero Coda will try to bring them salvation. "Having their failings, and created by God and in need of redemption, they too would have a part in the saving work of Jesus Christ," Coda said in a recent interview with a newsletter of the Italian bishop's conference.

Coda said the discovery of aliens would not threaten traditional Christian beliefs. "It could be an enrichment, just as happened in the past when European culture came into contact with worlds that had been absolutely unknown before," he explained.

Had he been more familiar with North American Christian rockers, Coda might have gone on to quote Larry Norman: "If there's life on other planets, then I'm sure that He must know, and He's been there once already and has died to save their souls."

Degree for corporate chaplains initiated

DALLAS, Tex. (EP) — Marketplace Ministries and Dallas Theological Seminary are teaming up to offer a first-of-its-kind Master's Degree in Corporate Chaplaincy. The degree program will be offered at the non-denominational seminary beginning in the spring of 1996. It will combine biblical and theological studies with practical chaplaincy workplace internships. Marketplace Ministries was founded in 1984 to take corporate chaplaincy to secular businesses in the U.S.; it currently works with 143 companies in 29 states.

Troops will vacate Bethlehem by Christmas

JERUSALEM, Israel (EP) — Israeli troops will pull out of Bethlehem before Christmas in 1995. The plan was unveiled early in October by a senior Israeli military official and confirmed by the mayor of the West Bank town.

Bethlehem has been controlled by the Israeli government since it was captured during the Mideast War in 1967. But under the terms of a new peace accord with the PLO, the Israelis agreed to withdraw from Bethlehem and five other West Bank towns before the year's end. Christmas celebrations draw thousands of worshippers to the city of Christ's birth every year. It's not certain yet what changes will be made for a PLO-run ceremony.

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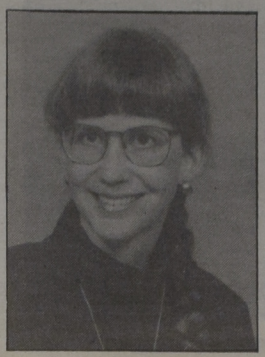
TAKE TIME TO REMEMBER
THE ROYAL CANADIAN LEGION

Been there, done that

Laura Smit

CHAPTER & VERSE

"O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! For who has known the mind of the Lord? Or who has been his counsellor?" (Rom. 11:33,34).



When I was preparing to make my latest move this past summer I decided to sell off some of my belongings. With some pain, I sorted out a few CDs with which I was willing to part. As I stood at my sale table, a woman whom I knew came up to take a look. She flipped through the classical CDs. I pointed out one I considered a particular bargain. "Oh, I already have Beethoven," she said.

I knew this did not mean that she already had recordings of Beethoven's complete works. Nor did it mean that she already had a recording of this particular work, since she had not bothered to investigate what was on the recording. Rather, she meant that she owned *one* recording of something by Beethoven and therefore felt no need to have another. She figured she had Beethoven covered. She "already *had* Beethoven."

No understanding

As someone who was selling off only my duplicate recordings, and that only with much pain and only because I was broke, I was left at a loss for words. How could I speak to such a woman? How could I begin to explain to her that Beethoven's genius had not yet been exhausted by her ownership of one "greatest hits" CD?

"I don't think you own this Beethoven," I said feebly. "Oh, *this* Beethoven is special?" she said, laughing, as if I were trying to pull one over on her. She went on her way, serenely unaware that she had said something remarkable.

In the same stunningly self-satisfied way, many people believe they already "*have* God." They go to church more or less regularly. They give a little money to the homeless or to hungry children. They've reached their own conclusions about the improbability of a loving God letting a basically decent person like themselves suffer eternally, and are serenely confident that after death — which is, after all, a long way off — something pleasant will happen.

'I've got it covered'

Should anyone suggest that religious commitment might involve a bit more, they will be uncomprehending. They may laughingly dismiss the preacher who is trying to convince them to become more involved in church as trying to "sell them" on something. They have the religion thing covered. They don't need any more. They already have God.

To someone who really loves the music of Beethoven, it is obvious that his music is not something which can be possessed, though it may perhaps come to possess you as you listen to it. You don't find that once you've listened to his compositions, even if you listen to them all, that you never need to hear them again. You can't package him up and say, "That's that. I have him covered."

Rather, this is music which you will turn to over and over throughout your life, with deepening and changing understanding and appreciation. It is only the person who is truly ignorant of what music means who might suggest that Beethoven is sufficiently covered by, say, a passing familiarity with the *9th Symphony* and the *Moonlight Sonata.*

Folly with eternal repercussions

Of course, musical ignorance is not a moral failing. Religious ignorance is another matter. Anyone who loves God knows that God is not ours for the having. Paul quotes Isaiah 40 when he asks, "Who has known the mind of the Lord?" God is not a topic to be mastered. He cannot be neatly understood and categorized. He is the one in whom "we live and move and have our being."

For a person to suggest that he or she may already have sufficient religion, sufficient holiness, sufficient knowledge of God, is to betray a level of ignorance and folly which will have eternal repercussions.

The woman who thinks she already has Beethoven may go through her whole life without ever knowing what she's missing. But all of us who think we have a handle on God will someday have to meet him face to face. The question then will be not whether we have him, but whether he is willing to have us.

Laura Smit is a minister in the Presbyterian Church (U.S.A.) and is currently doing doctoral work in philosophical aesthetics at Boston University.

Retired CRC minister supports volunteer program

William V. Waffle

STRATFORD, Ont. — "When we started NeighborLink, we met with quite a bit of suspicion on the part of other agencies in town," says Rev. Martin D. Geleynse. It was 1991. A network of church leaders was trying to find a way to meet the needs of people in Stratford, Ont. To the existing agencies it looked like a group of Christians trying to impose their views on an old problem.

As the minister of Stratford Christian Reformed Church from 1986 to 1990, Geleynse was a member of the town's Evangelical Ministerial Association. The association wanted a way to co-ordinate help to the community, because people would come to one church and then another," Geleynse says. Church leaders felt that was not an effective way to help people with genuine needs.

C.C. FILES

Rev. Martin Geleynse

A new option

Then the association heard about NeighborLink, a new ministry of World Vision Canada. It helped churches work together and co-operate with social service agencies to meet local needs. Stratford became the first community in Canada to set up a NeighborLink office. The churches surveyed their congregations to find how individuals could help. A NeighborLink co-ordinator gathered information about needs in the community and referred them to volunteers who could meet them.

The program's national director, David Adcock, says NeighborLink helps church volunteers find ways to use their own skills and resources in practical ways. It could mean fixing an elderly person's bannister to make the stairs safe, or babysitting for the children of single mothers.

"Christians deeply desire to put their faith into action, because words alone can't carry the message of the gospel," Adcock says.

Geleynse explains that for him and his wife, Ada, "It really is a big part of our Christian conviction. It is not inwardly directed. It is outwardly directed to people. It is an act of worship. We are here to love God, so we love our neighbor."

They started volunteering with NeighborLink after Martin retired in 1990 and he was appointed chairperson of the NeighborLink board. "As a pastor you are so involved in your own congregation that you see needs in the community but you don't get to it because you have only one body. But now that I'm retired we have time to get involved."

At that time a church not involved in the ministry asked for help. One member of its congregation needed a ride to a London hospital every other day for dialysis treatment. The congregation set up a ride schedule but couldn't handle it alone. Through NeighborLink, members of several other churches filled the gaps. The Geleynses volunteered to drive the woman once every couple of weeks. Their relationship with her continued until her death earlier this year.

Suspicions evaporated

Stratford NeighborLink has affected many people, volunteers and those ministered to alike. Now at least 50 per cent of the people who help are referred to us by other agencies in our community," Geleynse says. Their suspicions and resentment are gone. At a time when governments are cutting social services, volunteer ministries have a crucial role to play, he adds. Stratford NeighborLink's dream is to get all 30 churches in the community to participate.

Feature

A new look at capital punishment

Kenneth L. Gentry

With last summer's July 28 conclusion to the 19-day Susan Smith trial here in South Carolina, we began anew the debate in the U.S. over capital punishment.

This was the tragic case in which the defendant confessed to murdering her two sons. Three-year-old Michael and 14-month-old Alex died after their mother had strapped them into their car "safety" seats and let the car roll off a pier into John D. Long Lake near Union, S.C., on Oct. 25, 1994.

After two and one-half hours of deliberation in the sentencing portion of the trial, the jury voted unanimously to give Smith life in prison with no chance of parole until after 30 years. The prosecution had argued for the death penalty, due to the number and age of the victims. The trial exposed a tale of extramarital affairs, sexual abuse of a minor, psychological depression and national deceit that brought shame upon this small community.

Confronted with values

In debating capital punishment, we are inescapably confronted with religious values. And this is important for all citizens, Christian or not, to understand. By the very nature of the case, law is intrinsically religious. This is so because law is rooted in morality; morality is based on ideas of ultimacy and value; and ultimacy and value are fundamentally religious conceptions. Religious conceptions are of a transcendental nature and are not reducible to laboratory testing or mathematical analysis.

Local and national news media coverage and radio talk-show programs frequently highlighted the religious overtones in the debate over the Susan Smith judgment. During closing arguments in the case itself, defense attorney David Bruck, a Jew, cited Jesus' famous statement: "He among you who is without sin first cast the stone" (John 8:11). The front page of the July 30, 1995, *Greenville News* carried an article entitled "Sin, salvation in a small town: Religious notes echoed throughout Susan Smith case."

Unfortunately, many proponents of the death penalty argue for it on the grounds of deterrence. But deterrence cannot morally justify capital punishment, for two reasons:

First, historically the statistical data renders any argument pro or con impossible. The *1995 World Almanac* shows that from 1977 (the year after the U.S. Supreme Court re-allowed capital punishment) through 1992, there were 338,780 murders in the U.S., an average of more than 21,000 annually. In the same period there were 188 executions, a rate of .00055.

In 1992 alone there were 23,760 murders, but only 31 executions. The murder-to-execution ratio is so disparate as to destroy any deterrent effect.

To make matters worse, the average prison sentence for murder in America in 1991 was 18 years, 11 months, with the average actual incarceration being only eight years and one month. Society, including its murderers, realizes this disparity.

Second, and more important, if deterrence were morally sufficient to justify capital punishment, then why would it not also justify more likely deterrents? Deterrents such as slow, public torture of murderers? Or the capital punishment of the families of murderers? To consider the question of deterrence in this light exposes the moral inadequacy of the argument.

Equal payment

Yet, as a born-again Christian and an evangelical pastor, I wholeheartedly endorse capital punishment as just and equitable. Both the heritage of Western culture and the teaching of Scripture offer a morally superior principle for execution: retribution. "Retribution" comes from the Latin *retributio*, which means "to pay back."

Retribution is an important element in law. In contract law we sue for damages based on the value of our loss. In cases of theft, retribution demands a repayment commensurate with the monetary loss. Even in casual conversation we recognize the retribution principle:

We say one must "pay" for crime. Or that a punished offender has "paid his debt to society." Civil justice must exact a repayment commensurate with criminal wrongdoing if it is to promote true justice.

In the case of murder we have, in effect, the robbery of an innocent life. On the basis of the retribution principle, the murderer must make payment for the value of the life criminally destroyed. But what is the value of human life?

C.C. FILES

Susan Smith in custody

Human life is of the highest value in that we are the only creatures created in God's image (Gen.1:26-27). Thus, the murderer must forfeit his own life, in that no monetary exactment or imprisonment is sufficient to pay the price. The biblical juridical principle known as the *lex talionis* (the law of retaliation) demands "life for life; eye for eye" (Exodus 21:23-24; Deut. 19:21).

According to news reports, many have sought to use Christian principles to decry capital punishment. But the Bible, the foundational document of Christianity, in both its Old and New Testaments, is clear: capital punishment (after proper charges, evidence, trial, conviction, etc.) is the appropriate judicial response to murder.

Genesis 9:6 in the Noahic Covenant ties the image of God in human beings to the demand for the execution of murderers: "Whoever sheds man's blood, by man his blood shall be shed; for in the image of God he made man."

Exodus 21:12 stipulates the absolute necessity of capital punishment for murder: "He who strikes a man so that he dies shall *surely* be put to death." God's law expressly forbids appeals to pity in capital cases: "Your eye shall not pity" (Deut. 19:13).

Jesus expressly confirms the continuing applicability of God's laws when he states that he has not come to destroy the law (Matt. 5:17-19). Paul does the same, tying the continuance of the law to the renewed principle of true faith: "Do we then make void the law through faith? Certainly not! On the contrary, we establish the law" (Rom. 3:31).

Paul also refers to the law's goodness in suppressing criminal conduct, a goodness endorsed by the gospel: "But we know that the law is good if one uses it lawfully, knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers... and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust" (1 Tim. 1:8-11). This is as expected, in that human beings continue, in the New Testament era, to possess the image of God (James 3:9).

Temporal indicator of God's wrath

In Acts 25:11 Paul even offers himself for capital punishment if it can be proved that he deserves it. In Heb. 2:2 the writer gives a New Covenant evaluation of the criminal sanctions of the Old Testament: they represent a "just reward." This also should be expected in that the law is "holy, just, and good" (Rom. 7:12).

Consequently, Paul defines the civil magistrate as the "minister of God" who has the God-given right to wield the sword of execution (Rom. 13:4) as a temporal indicator of the wrath of God (Rom. 12:19-13:4).

The famous case of the woman caught in adultery (John 8:1-11) was used by Susan Smith's defense attorney as if it discouraged capital punishment. Though that is a common use of this pericope, such employment is a serious misreading of Scripture. Note the following:

First, the woman was allegedly "caught in the very act of adultery" (John 8:4). Where is the man? Those who present her to Jesus are notorious for false accusations in attempts to entrap Christ (Mark 14:55-57). This has the appearance of a false accusation, which quite naturally does not deserve capital punishment.

Second, when he demands "he who is without sin among you, let him throw a stone at her first" (John 8:7), he is not dismantling the law's principle of capital punishment. Rather he is calling for the careful keeping of God's law.

Witnesses in capital cases must not be guilty of the crime themselves: "One witness shall not rise against a man concerning any iniquity or any sin that he commits" (Deut. 19:15a). Christ's "without sin" reference has to do with this judicial safeguard.

In the law the witnesses were to begin the act of execution: "The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people" (Deut. 17:7). Hence Christ's statement "let him throw a stone at her first."

The court witness, innocent of crime, was to begin the process of capital punishment. Apparently this law was a safeguard to deter false accusations. False witnesses would be less apt to testify if their own hands had to begin the process; their consciences would deter the shedding of innocent blood.

Third, nowhere in the context does Jesus tell the woman's accusers not to execute her. They themselves drop the charges and turn away (John 8:9-11). Apparently, these men either recognize the baselessness of their false accusation or are themselves guilty of adultery in that "adulterous generation" (Matt. 12:39).

Untenable interpretation

Fourth, if we took the interpretation that defense attorney Bruck suggests, the whole civil jurisprudence system would grind to a halt. For then Jesus would be saying, "No one who has committed any sin may judge another in court." No crime could be punished on such a perfectionistic standard.

Capital punishment must be exacted in cases of murder due to the equitable principle of retribution. This exacts justice, ridding the land of the guilt of innocent blood (Deut. 19:13).

We must remember that when we advocate the abolition of capital punishment we have all the murderers on our side. And the Bible on the other side.

Dr. Kenneth L. Gentry is professor of Bible at Christ College, Greenville, S.C.

Feature

Fear of the unknown undermines tolerance

Maria Stam

A new phenomenon of modern times, especially in our growing cities, is the increased erection of fences. Newly built housing complexes are surrounded by walls. Some of these enclosures serve as barriers against traffic noise. But single-family homes, too, now often have fences, for "privacy," and to protect property from intruders.

Increased burglary, violence and economic instability have created feelings of insecurity. It is the fear of the unknown, of what may happen, which undermines our tolerance. We have become more vulnerable and, therefore, more concerned about our own well-being.

Accept strangers

Immigrants and refugees especially experience intolerance and are burdened by stereotypes. A personal approach and a more open mind with regard to their problems would foster a greater tolerance. The dictionary defines tolerance as "freedom from bigotry or from racial or religious prejudice."

The Bible speaks out against prejudice and encourages the acceptance of strangers among us. The Old Testament talks about the treatment of strangers, as in Lev. 19:33-34: "When a sojourner is with you in your land you shall not do him wrong. The stranger who sojourns with you shall be to you as the native among you and you shall love him as yourself...." And in Exodus 22:20-21: "You shall not wrong or oppress a stranger, for you were strangers in the land of Egypt."

The New Testament depicts Christians as pilgrims. Matt. 25:35 reminds us: "I was hungry and you gave me food. I was thirsty and you gave me to drink. I was a stranger and you welcomed me." Our obligation to accept strangers becomes especially clear in 1 John 3:16-18: "But if anyone has the world's goods and sees his brothers in need, yet closes his heart against him, how does God's love abide in him?... Let us not love in word or speech but in deed and in truth."

Prejudices and intolerant behavior cannot just be observed in connection with immigrants and refugees; it can be experienced in every day situations. When three years ago two houses on my street were sold to absentee landlords and rented to university students, neighbors were upset.

COURTESY EMPLOYMENT AND IMMIGRATION CANADA

The waiting room at the Immigrant Social Aid Centre in Montreal

Even before the young people had moved into the houses, they were considered disturbers of the quiet residential neighborhood. They would engage in excessive drinking and noisy parties. The houses would deteriorate because the students wouldn't take care of them. Consequently, the neighbors' own property values would sink.

None of these concerns materialized. The landlord arranged for a landscaper to mow the lawns regularly and to shovel the snow in the winter. The students organized only two parties, at the beginning and the end of the school year, which no one could deny them.

The neighbor's prejudices disappeared, and they became more friendly with the young people after they got to know them. In turn, the students appreciated and respected the neighborhood. They even offered to help remove snow from the driveways of older residents. After that, no one complained.

Welfare scapegoats

Assertions that people on welfare are not always honest, and that the whole welfare system causes people to be deceitful, are heard in these times of financial restraint. There is little proof of that.

Some politicians, who have never experienced unemployment or have not been on social assistance, consider welfare cuts beneficial. In their view such budget cuts will enhance "family values," make people more self-sufficient, and maybe even cut teenage pregnancy.

These politicians seem to forget that the technological revolution has made some people very rich while it has driven thousands of Canadians into poverty. Such assertions show an intolerant attitude that looks for scapegoats when changes in the employment situation occur and the economy is in bad shape.

Against the grain

Without tolerance no peaceful co-existence is possible. Throughout his public life Jesus showed an astonishing tolerance, to the annoyance of people in high places. He went against the general opinion that Samaritans were a lower class people by using the parable of the good Samaritan (Luke 10:29-37). He showed the Jews how wrong they were in stereotyping that nation. He accepted an invitation to sit down for dinner with tax collectors, even though they were detested as sinners by the Pharisees (Mark 2:15-17). He treated women — even "disreputable" women — as equals and with kindness, as in Luke 7:36-50 and John 8:1-11.

History has shown over and over what happens when intolerance takes over in the decision-making of governments. It is a sad fact that the teachings of history are being neglected, and intolerance so often stands in the way of accepting dignity of each person.

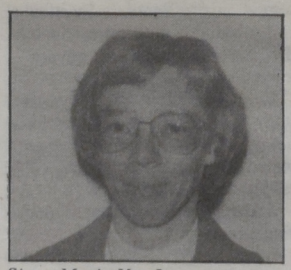
In an atmosphere of tolerance, human potential can develop and flourish to the benefit of all, while intolerance achieves the opposite and leads to hatred and the destruction of all that makes us human.

Maria Stam is a freelance writer living in London, Ont.

Canada no longer tolerant

Maria Stam

LONDON, Ont. — The view that new immigrants and refugees can become a financial burden to the country has created a less-than-welcoming attitude. "People don't realize that refugees arrive with nothing and that they have to buy everything from clothes to furniture which can only help the economy," says Sister Maria Van Leeuwen, refugee co-ordinator of the St. Joseph's Refugee Centre in London, Ont.



C.C. FILES

Sister Maria Van Leeuwen

"Canada is not a tolerant country anymore. There are so many restrictions. Consider the very fact that refugees now have to pay (aside from the $500 for starting the process) $975 for every adult and $100 for each child. After paying for their flight they have hardly any money left. How can they pay?" she asks.

At present, more professionals are coming to Canada, especially from African countries. But they are not allowed to work in their own professions, at least not before they have studied Canada's requirements and pass Canada's examinations in their fields. Without funds, and with cuts in welfare and unemployment benefits, they cannot plan ahead. In Sister Maria's opinion, "It is unfair to keep refugees out of their professions. What good does it do Canada when professionals are sweeping floors?"

Refugees are traumatized by their experiences. The people from Somalia (there are 8,000 in Ontario alone), are even worse off because most have no personal identification due to the chaotic situation in their homeland. Without IDs they cannot receive landed immigrant status, unless the government is willing to show leniency in these cases.

"As long as they are not accepted as landed immigrants, they are too upset to work. Once they have received their papers, they are eager to do anything." Sister Maria says.

"Lawyers working for refugees are doing good work," she explains. "It can become more difficult when dealing with judges because of cultural differences between refugees and translators, which can result in distorted information. Listening to their stories is so important. When we hear what they have been through, our fear will disappear and we will understand and accept them," Sister Maria says emphatically. "I have never experienced a refugee lying; eventually it would come out in one way or another anyway."

Feature

Told to be polite, Beijing residents not allowed to attend women's conference

While attending Beijing Academy of Chinese Medicine, Eric Hagt acted as translator for the Christian News Service NNI during the days of the United Nations's Beijing conference on women. In this role he was able to interview several Beijing residents on the impact of the conference in their lives. In what follows we publish the answers and questions he posed.

Eric Hagt

ERIC HAGT

An ordinary Chinese street. The Chinese government urged the people of Beijing to spruce up their city and make it "presentable" in the eyes of the world.

Eric Hagt: *Did you notice any preparations for the conference in Beijing?*

Beijing resident: There was a lot of hype about sprucing up Beijing, to make it "presentable" in the eyes of the world. Propaganda boards went up all over, stressing cleanliness, hygiene and courteous behavior.

Eric Hagt: *What was your input into the conference?*

Beijing university student: Our school was mobilized to clean up the conference grounds, but we weren't allowed to attend the events.

Eric Hagt: *Did you participate in the conference?*

Medical student: In spirit, yes; in body, no. Our department director urged us not to attend Hillary Clinton's speech.

Eric Hagt: *Did you?*

Medical student: Of course not.

Eric Hagt: *How were you affected by the conference?*

Taxi driver: All taxi drivers took a mandatory course in civility and simple English. Otherwise, we were restricted from entering all the conference grounds and vicinity.

Eric Hagt: *What's your position on the conference?*

Taxi driver 2: What conference?

Eric Hagt: *What's your opinion of the status of women in China?*

Male worker in Beijing: Since the founding of the People's Republic of China in 1949, women have been given equal footing in terms of education and employment opportunity. Yet they're still not up to par with men. There's an inherent difference between the two sexes. Men will always be slightly above women.

Eric Hagt: *But thousands of years of history, especially with the influence of Confucian thought, in which women have been relegated to servile roles, could not possibly be wiped out in 47 years. Women in China still had their feet bound up until the 1920s.*

Same male worker: My primary, secondary and university level institutions all had more females than males. My work unit boss is a female. In all families, urban or rural, both women and men work, and in all sectors of society. What disparity? If it exists, it's awfully subtle.

Eric Hagt: *Do women's NGO (non-government organizations) groups, or any other NGO organizations hold any real lobbying power to affect governmental policy making?*

University professor: There are many of these groups represented in the People's Political Consultative Conference, one of the highest levels of government.

Eric Hagt: *But many say this body is powerless under the National People's Congress and the State Council, which in reality hold the power.*

Same professor: That is one man's opinion.

Eric Hagt: *What is your reaction to the criticism of China's controversial family planning policies that many claim lead to prenatal selection and forced abortion.*

Professor 2: Many Western countries misunderstand China at a fundamental level. China does not condone these practices or any other discriminatory measures. What everyone uses as an argument against the "one-child policy," be it women's rights, ethical values or religious considerations, these are all secondary to the need for population control. Although China's economy is growing, when the denominator is over 1.2 billion and growing, the product rapidly approaches zero. Our goal is to give the average Chinese a life before bringing new ones into the world.

Eric Hagt: *How would you sum up the results of the conference?*

Chinese delegate: There was some controversy, primarily between groups like the Islamic states, the Vatican and the remaining majority on contentious issues like sexual rights, the role of parents and inheritance rights. The result was a balance, flexible enough to allow interpretation for cultural and religious differences, yet a strong enough platform for implementing equality between the genders.

Eric Hagt: *Will the document be implemented by all the countries?*

Same delegate: While it is non-binding in nature, it is influential and, although there is a gap between reality and what is on paper at the conference, the draft is still seen as having political impact as well as effect on the lives of the women.

Eric Hagt: *Was holding this conference in Beijing a good idea?*

Foreign delegate: At first, we were all worried about the logistical problems — media control, political sensitivity. These did exist. However, the key to improving the status of women is reforming people's attitudes through education. Media is probably the most useful tool to accomplish this end. In light of this, with the unprecedented attendance of 27,000 people and media coverage, I do believe the conference was a smashing success.

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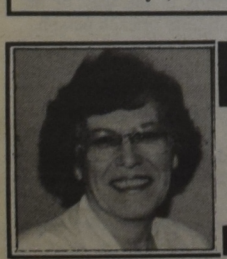

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Remembrance Day

Have we made any progress against war?

Bruce Bokhout

In 1914 the situation in Europe was tense, but there was also a certain optimism: the King of England, the German emperor and the Russian tsar were all related (cousins) and that was considered a guarantee that they would not go to war against one another. And in case they would fail, there would be an international general strike, making any war impossible.

We know better now: On June 28, 1914, Grand Duke Franz Ferdinand, heir to the Austrian throne, was murdered, along with his wife, during a visit to Sarajevo.

Jean Jaurès, the renowned French socialist and pacifist, tried to appeal to President Wilson of the United States for intervention, but on July 31, 1914, Jaurès himself was murdered in a café in Paris. And then, suddenly, all hell broke loose and in the following three years about 10 million people met an untimely death.

But there was still optimism. This war, "the Great War" had been so bloody that it was patently clear that from now on, wars would be senseless. It had been "the war to end all wars."

A bright light darkens

The League of Nations was founded, but the following 20 years failed to bring real peace.

There seemed, however, one bright light in the dark sky: Italy with Benito Mussolini. Mussolini had started his career as a juvenile delinquent, but after two training schools had managed to become prime minister of Italy in 1922 at the tender age of 39. He did well. He established law and order, the trains were running on time and he exterminated the Sicilian Mafia (which General Eisenhower re-established in 1943 during the Italian campaign).

Mussolini the dictator was hailed as a superman and genius by public figures all over Europe and North America. Mussolini's successes and the fear of communism were probably the reason why big business sponsored the Austrian corporal Adolf Hitler to become the successor to Field Marshal von Hindenburg in Germany.

Hitler took office in 1933 and promptly eliminated the head of the private militia to prevent himself from becoming a victim of his own organization. Hitler was the only one to apply the economic theories of the world-famous British economist Lord Keynes, with the result that pre-war Germany had full employment and the remainder of Europe didn't.

Meanwhile, the chaos in Europe increased by the day: the Russian Revolution (1917-1920) was followed by a general strike in England in 1926, a general strike in France in 1934, the Great Depression in 1929, the Spanish Civil War from 1936-1939 (sponsored by Hitler and Mussolini as a general rehearsal for the Second World War), while Italy at the same time tried to subject Emperor Haile Selassi of Abyssinia, using mustard gas in this process.

Real peace elusive

September 3, 1939, England declared war on Germany after its invasion of Poland. After more than five years of war, and with 50 to 60 million people dead (that is, on average, approximately 27,000 casualties a day, every day, over a period of five years!), peace came to Europe on May 8, 1945 (VE-Day), and in the Pacific theatre on August 15, 1945 (VJ-Day), after the dropping of two atomic bombs on Japan.

But real peace remained elusive: the "peace" was followed by the Cold War (till 1989), the Korean War (1950-1953), the Vietnam War (one of the longest undeclared wars in history, 1945-1975), the Cuban missile crisis (1962), the Yom Kippur War (1967), the Falkland Islands War (1982), the Gulf War (1990), the introduction of apartheid in South Africa (1949), the collapse of the Soviet Union (1990), the corresponding collapse of Marshal Tito's Yugoslavia, the Independence of British India (1947), the Philippines (1946) and the Dutch East Indies (1945-1950).

Have we made any progress?

The bombing of the federal building in Oklahoma City and the realization that in the U.S., too, there are private militias should make us all think.

In the cemetery of Amsterdam stands an urn with the ashes of Jews, vanished during the Holocaust. On it is written: "Be alert."

The war monument in Hiroshima contains an urn with the ashes of Japanese killed during the atomic bomb attack of August 6, 1945. On it is written in Japanese and English: "Rest in peace — for the mistake shall not be repeated."

And if we were to place the two urns side by side the message could read: "Be alert; for we could well be in the process of repeating the same mistake for the *third* time."

As someone wrote in *Time* magazine in 1945: "We remember all those who honorably fought. And may God forgive us all."

On August 8, 1945, the Soviet Union finally declared war on Japan and, with one week to go in WWII annexed the Kuril Islands, immediately north of Japan. Since that time there has been a state of war between Japan and Russia with neither party willing to sign a peace treaty. In a sense the Second World War still hasn't ended.

Bruce Bokhout is retired and lives in Don Mills, Ont.

A 13-year-old boy never forgot

John Miedema in front of the Wons monument

Bert Witvoet

John Miedema of Brampton, Ont., was 13 years old when on the morning of April 16, 1945, he witnessed an explosion outside his village of Wons in the Dutch province of Friesland. A little later, he learned that six soldiers of the Queen's Own Rifles of Canada had been killed in that explosion.

That very day his village was liberated, but at the cost of nine more fatalities: four civilians and five members of the Underground. John had seen three civilians lie dead or fatally wounded on the barn floor at his neighbor's farm. (The story of these three deaths was told in the May 5, 1995, CC liberation issue, in the article "The Quiet Hero.")

These incidents made a deep impression on the young boy. On two occasions, as Canadian soldiers were leaving his village, he heard someone tell the Canadians, "Some day, in happier times, we want you to come back." He never forgot that statement. He even thought that perhaps some day he should be the one to bring these soldiers back to his village.

A promise fulfilled

Some years later, John emigrated to the land of his liberators. He got to meet and know some of them. He even joined the Royal Canadian Legion as an associate member, becoming involved in the programs and activities of the Queen's Own Rifles.

At one of the meetings of the Queen's Own Rifles Association, Miedema was able to persuade the members not to place a monument honoring 463 members of the regiment who had lost their lives between D-Day (June 6, 1944) and VE Day (May 8, 1945) in Beny-Sur-Mer in France, the first village they had liberated and the scene of their first battle. Instead he urged them to place it in Wons, the Netherlands, the last village they had liberated and the scene of their last battle and casualties.

And so on May 6, 1995, John Miedema, with a lot of help from others, brought 38 veterans of the Queen's Own Rifles and some of their wives from the Dutch city of Deventer to Wons, along the same route they had taken 50 years earlier. There they unveiled and dedicated their monument in the centre of the village, with the participation of many area residents.

Special attention was also given to the four villagers and five underground workers who had lost their lives in that same effort to liberate Wons.

Life is sacred

The controversy around euthanasia continues. An editorial in* The Catholic Register *of Sept. 11 expresses disappointment about the Senate report on euthanasia. The article places before its readers the current situation in the Netherlands as a warning for us, and maintains the sacredness of human life.

"Before Parliament decides to revisit this issue, it should take a look at what is happening in the Netherlands.

"This is a country often held up by advocates of legalized euthanasia as a model of how progressive states can help people to fulfill their every wish — even if their wish is to commit suicide.

"The Dutch have one of the most liberal euthanasia policies in the world. Doctors regularly inject lethal doses of drugs to kill patients who wish to die. In 1993, there were 1,303 "mercy killings" accounted for, although a study two years earlier estimated there were probably twice as many since so many doctors failed to report cases.

"The Dutch law on euthanasia is a textbook case of fuzziness. Passive euthanasia — the practice of withdrawing essential nutrients, water and drugs to dying patients — is legal, but the active variety is not. Still, it takes place while the government turns a blind eye. A 1991 government study found that many patients who died by these methods did not have the mental capacity to agree to what their doctor was doing.

"The looseness of the rules and the sheer lack of law enforcement has begun to trouble many Dutch doctors. Understandably, a large number of them do not want to administer the lethal injections, even if their patients demand it. They became doctors to heal the sick, not kill them.

"To get doctors off the hook, the Royal Dutch Medical Association has a new policy that calls for procedures that allow patients to kill themselves rather than making doctors do it.

"In the Dutch context, this is an improvement. In Canada, it would be a backward step. The Supreme Court ruled just that in the case of Sue Rodriguez, the B.C. woman who wanted to legally obtain the help of a doctor to commit suicide. The Senate committee majority reached a similar conclusion, arguing that there would be too much potential for people to be killed against their will.

"There should be no need for a free vote in Parliament. Human life is sacred. The power to take it away must not be handed to someone else, no matter how well-intentioned they may be."

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Church press

Jacob Kuntz

The challenge of a crisis

In every issue of the* Free Methodist Herald, *Bishop Gary Walsh tells us what's on his mind. In the September issue he calls our attention to the fact that a crisis can provide a breakthrough. What sometimes takes place in a marriage can also happen in the church. As an example, he mentions what happened at Ontario Bible College and Theological Seminary. A wake-up call can be good for a church.

"'This crisis could be your moment of break-up or your moment of breakthrough!'

"Counsellor Dr. David Seamands reminds married couples of this truth in moments of family crisis. The predicament itself can awaken broken people to the reality of their own dysfunction, heighten the sense of dissatisfaction, clarify the options, bring to mind healing resources and become the occasion of breakthrough.

"This truth fits institutional life as well. Low levels of cash, leadership, or morale can signal the end of the end or the beginning of a vigorous chapter. A crisis often brings reality into view and the resulting commitment, faith and willingness to risk can become the occasion of institutional break-through.

"I am watching this happen at Ontario Bible College and Ontario Theological Seminary in Toronto. A cash-strapped institution with 900 students was unable to pay its employees in early June. Protection was sought from creditors, and everyone agreed that it was a full-blown emergency.

"Out of the disaster, however, emerged leadership, vision, commitment, prayer and willingness to change. A miracle of new birth is unfolding before our eyes. The crisis itself became the occasion of breakthrough. (At press time the miracle is incomplete. You are needed.)

quotes

"Churches can sleep through decades of routine unhealth. As long as the light bill is paid, the weddings are celebrated and the dead are buried, the faithful can slumber. A crisis often awakens good people to reality.

"Churches by the thousands survive on the commitments of previous generations. Buildings, for example, could not be purchased or even rented on current levels of support. The real estate is the endowment from more vigorous days.

"I stop short of praying for disasters but I do pray for circumstances which will become the occasion of breakthrough. Psalm 85 includes the prayer for the sleeping church. 'Our Lord and our God,... won't you give us fresh life and let our people be glad because of you? Show us your love and save us."

The present

The following is a short article written by Major Ed Forster in the* War Cry *of September 30. He reminds us that every day is a special present of God and that it does not help us to worry about yesterday or tomorrow.

Yesterday is history.
Tomorrow is a mystery.
Today is a gift from God...
That's why it's called The Present.

"The above was quoted by a professional baseball player who was reflecting on the playoffs. He was reaching for something deeper than the usual response when an interviewer asked him about the past season and what he thought would happen in the near future. The quote, I suspect, was not original with him, but it had provided him with balance and hope and a spiritual witness.

"Instead of just addressing the baseball playoffs, he was putting life into perspective. We all need to reflect on the truths he shared. Sometimes we let the things of life get us down. We don't seize each day and all that it has to offer us.

"Yesterday is history. We can't get it back. I read once that, 'Regret is wasted energy.' We can't re-live any of the days of our lives despite all of our Back to the Future-type cravings.

"Tomorrow is a mystery. Only God knows and holds the future. He moves in mysterious ways as he performs his wonders. We can't predict what will occur in our lives no matter how much we plan. We, inevitably, must trust God.

"Today is a gift from God. His blessings are new each morning. We live one undisclosed moment at a time. Today is a gift. We didn't earn it and perhaps we don't deserve it, but it is ours. Thankfulness and appreciation will make it meaningful.

"This moment is ours to unwrap and discover. That's why it's called The Present.

"*This is the day the Lord has made; let us rejoice and be glad in it* (Psalm 118:24)."

Jacob Kuntz is a retired pastor who works part-time in Holland Christian Homes, Brampton, Ont.

Remembrance Day

Turning the past to present

Wilma Brus-van der Leek

I am not a child of the war. When my mother, who was a child then, tells me a Liberation Day story, I listen intently because it seems I can step casually over the space of 50 years if I know what she knows, hear what she heard. For me, there are no nights of terror to recall, no days of hunger, no fabulous stories of escapes and protections; no loss. Only this legacy of stiff hope and perseverance, some scattered words and images.

A picture across time

From this I draw a picture: that my Dutch grandmother, on Liberation Day, took my mother by the hand and walked from their home in Drachtse Compagnie to Drachten for liberation festivities. I imagine my grandmother was tired, not from the one-hour walk (there must have been joy in the freedom of movement again), but from the weight of those years, all the unknowing, risk and fear.

And for what was she hoping? In that busy, anonymous crowd, perhaps some common joy, some sharing of new freedoms. Certainly she did not expect the fluid leap of shocked joy when, across a crowded room, she saw a familiar figure in a three-quarter length brown leather coat: a brother's face long absent, even feared lost in the danger of the times. "*Der is us Jouke!*" she yelled, perhaps to my mother, perhaps to all the new and jubilant world. "There is our Jouke!"

I do not know what reunion took place, what tears or smiles; my mother remembers only the drama of the recognition. For me, though, it is enough. Across half a century, I can hear that perfect yell. A whisper would not have suited my Beppe; a tear not enough for that joy.

Fifty years later, the story lives inside my heart, transparent like a ghost, but also real. My mother's tears in telling of that unexpected meeting, my own tears on hearing it, turn the past to present. No matter the distance of years, of age and place, or even death. We live our lives through people and through things: real rooms crowded with happiness; real leather that squeaks and smells; real voices that yell in joy or pain. So I can enter too. Enter and be recognized. Enter and be freed.

Longing for liberation

I am no child of that war but still I long for liberation. I see traces of it in the pictures and faces of those who saw it 50 years ago. I make their stories mine as I wait. For soon it will come: I see us, my grandmother, my mother and me. We are standing together, dressed in three-quarter length light, turning to the sound of God's holy yell: "There are my daughters!"

And that recognition will be so true, so complete, that we will easily let go the various wars we have fought and move into the wide spaces of God's forever freedom.

We all wait for final liberation.

Wilma Bus-van der Leek lives in Surrey, B.C. She dedicated this verbal picture to her "Beppe," Hielkje Woudstra-Dowma.

Maranatha Homes Burlington, Ont.

This award-winning Senior Citizen Home is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation. Local bus service at the door. Monthly rent is geared to income. Maximum $450 a month.

Information from:
Rosanne van der Woerd, 3260 New Street,
Burlington, ON L7N 3L4, Phone: (905) 681-0311

RETIRING AFTER 40 YEARS SELLING OUT

designhaus

FINE QUALITY FURNITURE, LEATHER & ACCESSORIES

LOCATED IN BURLINGTON
3225 FAIRVIEW STREET

GREAT $2 MILLION STORE CLOSING RETIREMENT SALE

USE CASH, CHEQUE, VISA, MASTERCARD OR FINANCING AVAILABLE

STORE HOURS	
MON	10-6
TUESDAY	10-6
WEDNESDAY	12-9
THUR.-FRI.	10-9
SATURDAY	10-6
SUNDAY CLOSED	

The Reason for the Sale

After 40 years of serving the people of Burlington and surrounding areas as one of the finest and most reliable retail furniture stores, I have decided to retire from the day-to-day operations of our business. My son-in-law, Peter van Hartingsveldt, will continue the family tradition by assuming the management of the business and will re-open the store at a later date with a new merchandise mix and a remodelled interior. However, in order for this transition to occur, we must first sell out our present inventory from every department at the most drastic price reductions of our entire career. Selling out our entire stock of fine furniture and accessories. Everything in our store is marked in plain figures at sale prices.

- LA-Z-BOY
- PALLISER
- NATUZZI
- JAYMAR
- BARONET
- LAURIER
- SEALY
- SUPERSTYLE
- TRENDLINE
- SKLAR
- ROWE

ENTIRE STOCK ON SALE STOREWIDE

We would like to thank the community for their support throughout the many years that we have been in business. Your support and encouragement have been very gratifying. Also, we would like to give our best wishes to my daughter and son-in-law, Karon and Peter van Hartingsveldt, for the years to come and we hope that you will give them your continued patronage.

Jerry and Janine Lock, Designhaus Furniture.

Classifieds

Classified Rates

(Revised February 1, 1995)

Births $25.00
Marriages & Engagements $40.00
Anniversaries $45.00
2-column anniversaries . $90.00
Obituaries $45.00
Notes of thanks $35.00
Birthdays $40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Thank You

RIENKS:

50th wedding anniversary of Rev. Gabe and Afina Rienks (nee van Thiel). We never expected such an outpouring of love and warm affection. How grateful we both are that for so many years, by the grace of God, we shared the church's healing ministry in a broken world. We thank you all. God bless you all.

Births

VANDER PLOEG:

"He who watches over you will not slumber... nor sleep" (Ps.121:3,4). Edward and Jennifer Vander Ploeg thank God for the safe arrival of

CHANTELLE JENNIFER

born on Oct. 20, 1995, 6 lbs., 12 oz. A new little sister for Reuben and Jay. A granddaughter for John and Anna Vander Ploeg and Gerry and Wilma Jonkheer. A great-granddaughter for Mrs. J. Miedema. Address: R.R.#1, Shallow Lake, ON N0H 2K0

Anniversaries

Leeuwarden Cornwall
1935 December 3 1995

United in marriage 60 years ago we, the children of

BAUKJE and HEDDE HEIDINGA

praise and thank God for His faithfulness as we celebrate with Dad and Mom this special event.

With love, your children, 22 grandchildren and 11 great-grandchildren.

"And my God will supply all your needs according to His glorious riches in Christ Jesus" (Phil.4:19).

Jim & Anna Heidinga — Vars, Ont.
John & Ann Huizinga — Calgary, Alta.
Leo & Shirley Heidinga — Cornwall, Ont.
Heine & Hennie Veerman — Winchester, Ont.
Andries Heidinga — Toronto, Ont.
Stephen & Norma Patrick — Burns Lake, B.C.

Open house on Dec. 2, 1995, from 2-4 p.m., at the Immanuel Chr. Ref. Church, Pitt St. N., Cornwall, Ont. Address: 3340 St. Andrew's Rd., Hwy 138, Cornwall, ON K6K 1S1

Brazil Iona Station
1955 November 14 1995

"The eternal God is your refuge, and underneath are the everlasting arms" (Deut.33:27a).

With thankfulness and praise to God, we hope to celebrate, the Lord willing, the 40th wedding anniversary of our parents, and Opa and Oma

GARY and BONNIE DEBOER

We are thankful to the Lord for His love and faithfulness through these years, and it is our prayer that He will continue to bless you and keep you in His care.

With much love:
Christina DeBoer
George & Linda DeBoer
Jocelyn, Janelle, Lindsay
Bonnetta & Pete Dieleman
Stephan, Danielle
Clarence DeBoer

Address: R.R.#3, Iona Station, ON N0L 1P0

Anniversaries

1955 December 9 1995

"Blessed is the man who trusts in the LORD, whose confidence is in Him" (Jer.17:7).

With joy and thankfulness to God, we announce the 40th wedding anniversary of our parents and grandparents

WILLIAM and MARGARET COLYN
(nee KNEGT)

We thank them for their love and guidance, and pray that the Lord will continue to bless them with good health and happiness in the years to come.

Love and congratulations:
Joe & Joanne Colyn — Battle Creek, Mich.
Justin, Christopher, Lauren, Erika
Margaret & Theo Hoekstra — Neerlandia, Alta.
Darrell, Katrina, Rosanne, Harrison
James Colyn — Sapporo, Japan
Anita & Ron Prange — Sarnia, Ont.
Luke, Jill
Dorothy & Rudy VanAmelsvoort — Welland, Ont.
Jason, Lindsay, Cameron
Sylvia & Isaac Van Geest — Grimsby, Ont.
John, Gregory, Michael
David Colyn — Wellandport, Ont.

We invite you to celebrate with us at a sit-down reception on Saturday, Dec. 9, 1995, from 2-4 p.m. at the Wellandport Chr. School Gym. Best wishes only.

Address: P.O. Box 53, Wellandport, ON L0R 2J0

Naaldwijk Orillia
1935 November 15 1995

With praise and thanksgiving to our faithful God we announce the 60th wedding anniversary of our parents, grandparents and great-grandparents

RALPH and TRUDY EISING
(nee STIGTER)

Congratulations Dad and Mom, Opa and Oma.

With love from all of us.

Henk & Audrey Zwiers — Orillia, Ont.
Joan Weaver — London, Ont.
Cor & Elly Wust — Thornhill, Ont.
Ralph (deceased) & Nelly Eising — Tweed, Ont.
Karel & Trudy VanEttekoven — Amsterdam, the Neth.
Jack & Nuola Eising — Caherawoneen, Galway, Ireland
Udo & Nelly Brenne — London, Ont.

Open house at the Orillia Chr. Ref. Church, 50 Fittons Rd. W., Orillia, Ont., on Nov. 18, 1995, from 2-4 p.m.

Address: 507-54 Fittons Rd. W., Orillia, ON L3V 3T9

Anniversaries

Congratulations to Arend and Jenny Benjamins on the occasion of their 50th wedding anniversary!

Doezum, Gr. Beamsville, Ont.
1950 November 22 1995

"I will instruct you and teach you in the way you should go; I will counsel you and watch over you" (Ps.32:8).

With gratitude and thanksgiving to God we hope to celebrate the 45th wedding anniversary of our parents and grandparents

DICK and TINA OOST
(VANDERHEIDE)

May God continue to bless and keep you both.

Happy anniversary Mom and Dad, Opa and Oma. With love from your children and grandchildren:
Didy & Jake Hilberdink — Kingston, Ont.
Rachel, Karen, Amy
Martha & Art Lammers — Winona, Ont.
Kimberly, Brent
George & Yvonne Oost — Grassie, Ont.
Nicholas, Thomas, Chelsea

Open house will be held on Nov. 25, 1995, from 2-4 p.m., in the Providence Chr. Ref. Church, King St., Beamsville, Ont.

Best wishes only.

Home address: 4958 Cameron St., Beamsville, ON L0R 1B5

1955 November 16 1995

We praise and thank God that we can celebrate the 40th wedding anniversary of our parents and grandparents

KEN and RITA STRUIKSMA
(nee PRENGER)

May God continue to bless and keep you both.

Love and congratulations from your children and grandchildren.
Alma & Jorj — Brantford
Rebecca, Jessica, Caitlin
Teresa & John — Beamsville
Peter, Carlene
Owen, Patt, Stevie, Danika, Courtney — Hamilton
Grace & Scott — Beamsville
Liam

Anniversaries

Hoogeveen Embro
1945 November 14 1995

"May the Lord bless you from Zion all the days of your life; may you see the prosperity of Jerusalem. And may you live to see your children's children. Peace be upon Israel" (Ps.128:5,6).

AREND and JENNY BENJAMINS

Congratulations Mom and Dad on your 50th wedding anniversary. May the Lord continue to bless you in the coming years.

Love from your children:
Martin & Kathy — Wyoming
Wayne & Maria — Cookstown
Neil & Helen — Cambridge
Hetty & Jerry — Corinth
Nick & Diane — Ingersoll
Eric & Mary — London
Nancy — Embro
Marlene — Ingersoll
Harry & Judy — Ingersoll
Rita & Jeff — Ingersoll
John — Woodstock

43 grandchildren and six great-grandchildren.

An open house will be held on Saturday, Nov. 18, 1995, from 1-3:30 p.m., at John Knox Chr. School, Woodstock, (401 & Hwy 59), Ont.

Best wishes only.

Address: R.R. #4, Embro, ON N0J 1J0

Miscellaneous

Attention: CRC Pastors

Would you like to preach in Nova Scotia? If you're travelling/vacationing in Eastern Canada, please consider doing the **Chr. Ref. Church in Kentville, N.S.,** a big favor!

Please contact **Gerrit Tenyenhuis at (902) 538-9533.**

Classifieds

Anniversaries

Iron Springs Abbotsford
1955 November 18 1995
With joy and thanksgiving to God, we celebrate the 40th wedding anniversary of our parents and grandparents
WIEBE and BETTY TOLMAN
(nee WAMSTEEKER)
With love and congratulations:
Joyce & Bill Klomps — Burnaby, B.C.
Daniel, Emily, Kathleen
Donna & Gary Klomps — Surrey, B.C.
Peter, David, Katy, Erin
Lloyd Tolman — Edmonton, Alta.
Michael, Leah, Shannon
Marie & Brian Woudstra — Iringa, Tanzania
Joel, Lisa
Home address: #45 2938 Trafalgar St., Abbotsford, BC V2S 4N3

Amsterdam Edmonton
the Neth. Alta.
1945 November 14 1995
It is with great joy and thankfulness to God that we celebrate the 50th wedding anniversary of our parents and grandparents
KORS and TINA VANDENBOOGAARD
(nee HOGENES)
With much love from your children and grandchildren:
Cor & Agnes VandenBoogaard — Edmonton, Alta.
Douglas & Delores, Angela & David, Arlene, Kathryn
Nancy & Tom VanDriel — Edmonton, Alta.
Michelle, Lena, Laura
Alfred & Irene VandenBoogaard
Bradley, Kristen, Daniel
Edward & Jean VandenBoogaard
Jenna
Robert & Rose VandenBoogaard
Elizabeth, Paul, Sarah, Eric, Felicia
Open house from 2-4:30 p.m., at First Chr. Ref. Church, 10956-96 St., Edmonton, on Saturday, Nov. 11, 1995.
Home address: 3609-117 Ave., Edmonton, AB T5W 0X9
Phone (403) 474-2592.

Obituaries

The Lord called home on Sunday, Oct. 29, 1995,
DOUWE (DAVID) ADEMA
in his 78th year.
Beloved husband of Patricia Hoekstra.
Dear father of:
Tilly & Paul Dykxhoorn
John & Willy Adema
Agnes & John Baker
Henry & Gail Adema
Proud grandfather of 17 grandchildren and 14 great-grandchildren. David will be sadly missed by many friends and relatives.
Funeral services were held at Bethel Chr. Ref. Church, Newmarket, Ont., on Wednesday, Nov. 1, 1995, followed by interment at Newmarket Cemetery.

Obituaries

The Lord called to His heavenly home His child, our beloved son, brother, brother-in-law and uncle
LOUIS DOEKES
in his 58th year.
We are comforted by the words of Lord's Day 1.
Mrs. A. Doekes and extended family.
Correspondence address: Mrs. A. Doekes, c/o R.R. #1, Grand Valley, ON L0N 1G0

Foudgum, Fr. Brampton, Ont.
Sept. 8, 1906 - Oct. 25, 1995
"But from everlasting to everlasting the Lord's love is with those who fear Him" (Ps.103:17).
After a short illness the Lord called home
SIMEN FEDDEMA
Beloved husband of Sylvia Feddema (nee Boersma) for 65 years.
Dear father of:
Shirley & Albert Van Belle — Kendal, Ont.
Joe & Sally Feddema — Kettleby, Ont.
Pete & Tina Feddema — Grimsby, Ont.
Jack & Grace Feddema — Bowmanville, Ont.
Rienk & Tinie Feddema — Bowmanville, Ont.
Sarah Riley & the late Bill Feddema — Port Perry, Ont.
John & Femmie Feddema — Goodwood, Ont.
Grace & Ray Ravensbergen — Coquitlam, B.C.
Anna Feddema — Vancouver, B.C.
Lovingly remembered by 33 grandchildren and 60 great-grandchildren. Dear brother of Jan Feddema, Siep Nicolai and Jantje Kooistra.
The funeral service was held on Oct. 28, 1995, in the Maranatha Chr. Ref. Church, Bowmanville, Ont., Pastor Peter Van Egmond officiating.
Correspondence address: Mrs. S. Feddema, c/o Holland Chr. Homes, 7900 McLaughlin Rd. S., Apt. #609, Hope Tower, Brampton, ON L6V 3N2

Teachers

TRENTON, Ont.: Trenton Chr. School invites applications from qualified teachers for a **maternity leave position for grades 7/8** effective March 18, 1996. Please send letter of application, resumes, inquiries, etc., to:
Ike Witteveen, Principal
Trenton Chr. School
20 Fourth Avenue
Trenton, ON K8V 5N3
School (613) 392-3600
Fax (613) 392-6316

For Rent

Apartment for rent. Private; over separate garage in park-like setting. **Jordan, Ont.,** area. Kitchen with appliances, living room, one bedroom, 3-piece bath. Available Dec. 1, 1995. **Phone (905) 562-7464 or (905) 562-5232.**

BERGENTHEIM
TE HUUR VOOR VAKANTIE:
Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen).
Voor volledige informatie bel of schrijf naar:
J. Snijders
651-4 Ave. E.
Brooks, AB T1R 0H4
Phone: (403) 362-4052 or (403) 362-2653

For Rent: Bradenton, Florida, **luxurious mobile home**, 2 bedr./2 bathr. Overlooking Lake Nicely Fur. Heated swimming pool, near shopping, 3 miles from CRC, 8 miles from Gulf of Mexico. Nov. 15 till May 1. Reserve now. $900 monthly (U.S.A.). Utilities included. **Call P. Hoiting at 1-813-748-1917.**

Personal

Christian lady in her early seventies **would like to correspond with Christian gentleman** 70-75 years old. Write to **File #2633, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Professional gent, semi-retired, likes to meet **Christian girl** with positive attitude (age unimportant) for outings (as shows, concerts, etc.) and perhaps a friendly relationship or correspondence. **Southern Ontario**. Drop me a line. Picture will be returned. Write to: **File #2632, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.**

ONE TO ANOTHER
Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.
Write to:
#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

For Sale

For Sale: Theological books — 500/600 volumes, can be viewed by appointment, Mississauga, Ont. **John Veenstra (905) 274-0411.**

Job Opportunities

GREENHOUSE EMPLOYMENT OPPORTUNITIES
We have **full- and part-time greenhouse positions available.** We offer flexible working hours and a pleasant work atmosphere. No experience necessary. For more information or to request a job application form, please contact:
Mr. Pete Wierenga
c/o Wierenga Greenhouses Ltd.
1768 Balfour Street
Fenwick, ON L0S 1C0
Phone: (905) 892-5962
After hours: (905) 892-6961.

Herdsman/manager wanted. 44 tie stall barn. Some field work necessary.
Call (613) 398-6956

Church News

Christian Reformed Church

Classis meeting:

— Classis Huron will meet in regular session on Jan. 10, 1996, 9:30 am, Kitchener Community CRC, 1275 Bleams Rd. All agenda materials must reach the stated clerk by Dec. 5, 1995.
Hilbert Rumph, Stated Clerk, Box 215, Drayton, ON N0G 1P0, Phone: (519) 638-2053; Fax: (519) 638-2239.

For Sale

For sale: well-established **Furniture Repair and Refinishing Business**, with or without purchasing of 4500 sq. ft. bldg. Excellent opportunity for right party. Great possibility to add upholstery business.
Schenk's Furniture
Repair and Refinishing
443 Beta Str., Victoria, BC
V8Z 1A9
Fax: (604) 479-8644

Travel

DCA Travel — Holland Travel Professional
Toronto 416-224-5211
Toll-Free (Canada wide)
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Fax 416-224-0842
Grimsby 905-945-3301
Burlington 905-522-8602
Emergency Service Available
Business & Vacation Travel

Looking for something? Advertise your need in C.C., it works!

Miscellaneous

High School Teacher Needed

Houston Christian School needs an interim high school teacher (mainly English and socials) from **Nov. 20, 1995, through June 28, 1996,** who can also be a candidate for a Grade 12 position beginning in **August 1996.** The successful candidate for the 1995-96 school year should be able to teach several high school subjects, particularly the humanities — social studies, history. Houston Christian School has a brand new facility including a gym and will expand to include Grade 12 next year. All inquiries should be directed to: **Mr. Jack VandenBorn, Principal, Houston Christian School, P.O. Box 237, Houston, BC, V0J 1Z0. Phone: (604) 845-7736 (school), (604) 845-3778, (residence), Fax: (604) 845-7738.**

Hollands of Engels
HOMELIFE Benchmark REALTY CORP
Andy Driesen
200-32500 South Fraser Way, Abbotsford, BC V2T 4W1
Bus: (604) 853-7144 Fax: (604) 853-1839
Res: (604) 854-1560
"Serving the Fraser Valley"

Classifieds

Miscellaneous | **Miscellaneous** | **Job Opportunities** | **Job Opportunities** | **Job Opportunities**

Attention:
Business Community/ Christian Organizations Insert YOUR message in our Special 1995 Christmas issue

In past years we have supplied members of Christian Reformed churches across Canada with a free copy of the annual Christmas issue. This year we plan to do the same. Date of this issue will be **December 8.** It will be mailed to our regular subscribers on **December 5.**

In addition, we plan to distribute close to 20,000 copies of this issue to Reformed Christians across Canada free of charge.

To print so many extra copies costs money. We are appealing to the business community and to Christian organizations to help us out. Feel free to include your annual Christmas greetings in your ad, as you have done before.

Please do not wait. Take a moment to complete and return the attached coupon. Kindly include precise instructions as to the content of your ad.

Your continued support will be greatly appreciated.

Deadline for advertisements in this special issue is November 22, 1995.

COUPON **CHECK ONE**

1) Small — size 3" wide x 2"
Cost $80 + GST = $85.60 ❑

2) Medium — size 5" wide x 3 1/2"
Cost $240 + GST = $256.80 ❑

3) Large — size 5" wide x 7 1/2"
Cost $420 + GST = $449.40 ❑

4) Jumbo — size 10" wide x 6"
Cost $630 + GST = $674.10 ❑

5) Full Page — size 10" wide x 12"
Cost $1,000 + GST = $ 1,070.00 ❑

6) Sponsored advertising ❑

I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand Christian Courier will obtain copy from the organization indicated.
I wish to sponsor and ad for _____

This ad should be the size of
❑ Full page ❑ Jumbo ❑ Large
❑ Medium ❑ Small

Please enclose your ad copy with this coupon.
❑ I enclose payment ❑ Please bill me

Sender: (Please print)
Name _____
Address _____
City _____ Code _____

Return by November 22 to: Christian Courier
4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

The Institute for Christian Studies invites interested persons to apply for the position of

DEVELOPMENT OFFICER

Work with an experienced team to develop the financial resources for, to raise awareness of and to increase appreciation for, the unique mission of the Institute for Christian Studies.

An appreciation for a reformational approach to education is a necessary prerequisite. The successful candidate will be a confident people-person. She or he will have the ability to do some public speaking and will have good written communication skills. This person must be willing to travel. Some background in sales and marketing, some related post-secondary education and/or a background in fundraising will be seen as assets.

Salary will depend on qualifications. Send your resume and a short (approximately one page) statement of your vision for this work to:

John Meiboom, Vice-President of Administration and Development
Institute for Christian Studies
229 College Street
Toronto, ON M5T 1R4
phone (416) 979-2331 fax (416) 979-2332

ICS

NEW **NEW**

Stewardship Officer

Due to an unexpected vacancy, we are seeking a financial planning/gift planning advisor to the Christian community. Post-secondary degree and related experience preferred. Christian commitment, personal stewardly lifestyle, good interpersonal and public speaking skills are required. 3/4 time Sept.-May. Possibly full-time after.

For detailed position description or explanation, call or fax, in confidence to:
Christian Stewardship Services
#210-455 Spadina Ave., Toronto, ON M5S 2G8
Call: 1-800-267-8890 or Fax: 1-416-977-4611

PRINCIPAL

Lacombe Chr. School, Lacombe, Alta., is accepting applications for the position of Principal for the 1996/97 school year.
Lacombe Chr. School is a school of 340 students serving Grades K-9. The school is located in the town of Lacombe, midway between Edmonton and Calgary.
The Lacombe Chr. School is looking for an educational leader who is a committed Christian and who has the experience, vision and skills necessary to lead our staff and school.
Please send resume, statement of education philosophy and other pertinent information prior to **November 24, 1995**, to:

Mr. John Piers, Principal
Lacombe Chr. School
5206-58 Street
Lacombe, AB T4L 1G9
Phone: (403) 782-6531; Fax: (403) 782-5760

Dordt College

FACULTY POSITIONS

Dordt College is seeking Christian academicians for openings beginning August 1996 in the following areas:

BUSINESS ADMINISTRATION

ECONOMICS

ENVIRONMENTAL SCIENCE

HEALTH, PHYSICAL EDUCATION, RECREATION

POLITICAL SCIENCE

The following positions may also be open:

PSYCHOLOGY

THEOLOGY

Specific job descriptions are available. Qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and curriculum vitae to **Dr. Rockne McCarthy; Dordt College, 498 Fourth Avenue NE; Sioux Center IA 51250-1697; phone: 712-722-6333; fax: 712-722-4496; e-mail: vpaa@dordt.edu**

Dordt College is an equal opportunity institution and encourages the nominations and candidacies of women and minorities.

Miscellaneous

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op deze prekendienst, b.v.:
a) één cassette iedere week;
b) twee cassettes maandelijks;
c) één cassette maandelijks.

Prijs $3,50 per cassette
(plus $1,50 als U de cassette wilt houden)

Voor inlichtingen schrijf naar:
Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON M1J 2Z8
of bel: (416) 289-0706

Luister naar het programma ZINGEND GELOVEN elke zaterdag, 8 uur 's morgens CHIN FM 101

Classifieds

Events	Events	Events	Events	Miscellaneous

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Nov. 11 Canada Remembers/Veterans Week concert by the "Georgetown & Achill Choral Societies" (125 voices), 7:30 p.m., St. Andrew's Presb. Church, **Ottawa**, Ont. Info.: (613) 224-1597.

* **Nov. 11** Organist Willem van Suydam in concert with the "Amalgamated Peterborough Choirs," 8 p.m., St. Paul's Presb. Church, **Peterborough**, Ont. Info.: (905) 455-0797.

Nov. 12 Dutch worship service, led by Rev. Jacob Kuntz, 3 p.m., CRC, **Ancaster**, Ont.

* **Nov. 15-18** CHP Leadership Convention, at the Radisson Hotel, 300 King St., **London**, Ont. Theme: "Ignite The Flame '95." Info.: (905) 788-2238.

* **Nov. 17** Join Leendert Kooij and Andre Knevel with the OCMA at the CHP Convention, the Radisson Hotel, 300 King St., **London**, Ont. Info.: (519) 245-3587 or (519) 666-0554.

* **Nov. 17** Organist Willem van Suydam in concert with "The Ambassador Male Choir," 8 p.m., Melrose United Church, **Hamilton**, Ont. Info.: (905) 455-0797.

* **Nov. 17** Celebration dinner in honor of Dr. Calvin Seerveld's retirement, and ICS annual commencement featuring Dr. Seerveld as guest lecturer, at Knox Presbyterian Church, **Toronto**. Info.: (416) 979-2331.

* **Nov. 17-19** Calvin College Ontario Band Tour. **Nov. 17:** 8 p.m., First CRC, **Sarnia**, Ont.; **Nov. 18:** 8 p.m., First CRC, **Hamilton**, Ont.; **Nov. 19:** 9 and 11 a.m. services, First CRC, **London**, Ont.; **Nov. 19:** 9:30 a.m., Bethel CRC, **London**, Ont.; **Nov. 19:** 10:30 a.m. Good News CRC, **London**, Ont.

Nov. 18 "Biggest Bazaar in Town," annual bazaar from 10 a.m.-6 p.m., at Calvin Memorial Chr. School, 300 Scott St., **St. Catharines**, Ont. A fun day!

* **Nov. 18** Organist Willem van Suydam in concert with the church choir, 8 p.m., CRC, **Tillsonburg**, Ont. Info.: (905) 455-0797.

Nov. 18 John Calvin CS/Woodland CHS's annual bazaar, 1:30-5 p.m., First CRC, 287 Water St., **Guelph**, Ont. Charity auction at 5 p.m. Info.: (519) 837-0298.

Nov. 21-23 CCEF's 20th Anniversary Christian Education Rallies. **Nov. 21:** 7:30 p.m., Bulkley Valley Chr. School (Elementary Campus auditorium), **Smithers**, B.C. Speaker: Rev. John D. Hellinga. **Nov. 23:** 7:30 p.m., Immanuel CS gymnasium, **Lethbridge**, Alta. Speaker: Fred R. Vander Velde, Executive Director, C.C.E.F.

* **Nov. 23** Langley Chr. School Society opens new campus and celebrates 40 years of Christian education, 7 p.m., 22702-48th Ave., **Langley**, B.C. Info.: (604) 533-0839.

Nov. 25 The King's University College Choir and Instrumentalists in concert, 8 p.m., West End CRC, **Edmonton**. Info.: (403) 465-3500.

* **Nov. 25** "The Debt: A Fresh Approach," a one-day seminar led by David Peter-Woods, using theories of Christian economist Bob Goudzwaard, among others. For info. call (416) 979-2331.

* **Nov. 25** Organist Willem van Suydam in concert with the "Rejoice in the Lord" choir, 8 p.m., Westmount CRC, **Strathroy**, Ont. Info.: (905) 455-0797.

* **Dec. 2** Organist Willem van Suydam in concert with Woodstock and Brantford choirs, 8 p.m., Grace Anglican Church, **Brantford**, Ont. Info.: (905) 455-0797.

***Dec.1-5** Crossfire Assembly hosts the "Passion & Fire" prophetic conference with Jill Austin at Tivoli Theatre, 108 James St. N., **Hamilton**, Ont. Info.: (905) 525-8894.

Dec. 2 17th Annual Arts & Crafts Sale, 10 a.m.-3 p.m., at TKUC, **Edmonton.**

* **Dec. 3 and 10** "Nederlandse Kerstzangdienst," at 7:30 p.m., Emmanuel Ref. Church, 170 Clarke St. N., **Woodstock**, Ont. Info.: (519) 537-6422.

Passion & Fire Prophetic Conference

with Jill Austin

December 1-5, 1995

at
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For registration information,
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Hosted by the Crossfire Assembly.

Frisian Worship Service

You are cordially invited to attend a Frisian church service to be held, D.V., at 3 p.m., on **Sunday, December 3, 1995**, in the **Ebenezer Chr. Ref. Church, Hwy. 3 (1/2 mile east of town), Jarvis, Ont.** Rev. John D. Hellinga will be our guest preacher. For info. call **(519) 587-5069.**

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Stan de Jong
Manager

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News

Toronto youth conference focuses on difficult ethical issues

Alan Doerksen

TORONTO — Difficult questions in environmental, corporate and clinical ethics were the focus of a young people's conference on Christian ethics held in Toronto late last month.

Thirty people, aged 18 to 32, from Catholic and several Protestant churches attended the conference which was presented by the Youth Working Group of the Canadian Council of Churches.

As part of a panel discussion on how ethical questions relate to the identity of Christians, Dr. Alison Williams discussed her role as a clinical ethicist at St. Joseph's Health Centre, giving arguments for and against euthanasia, which she herself opposes.

Speaking on corporate ethics was Elizabeth Loweth, of the Canadian Centre for Ethics and Corporate Policy. "The cutting edge of corporate behavior is often ethics," said Loweth. The environment and downsizing of companies are two key issues that need to be addressed by communities and the business world — through corporate policies — she said.

Susan Watson of the Scarboro Foreign Missions Society spoke of how she had joined the protest against clear-cutting at Clayoquet Sound in 1993. She had been arrested in the largest civil disobedience mass-arrest in Canadian history and served a three-week jail sentence. In her presentation, she focused on global issues and the environment.

Panelists at the ethics conference: from left, Susan Watson, Father Shenork Souin, Elizabeth Loweth, Alison Williams

What would you do?

In the afternoon, the young people who attended held stimulating discussions about several scenarios that all required a difficult ethical decision. One scenario asked: "You and your friends are given a tremendous deal on a one-week trip to the Dominican Republic, at an exclusive beach-front resort for $450 Cdn, including airfare, hotel and meals.

Before you purchase the tickets, you learn that the owners of the resort also own a large sugar cane plantation near the hotel. The plantation is renowned for its exploitation of workers who toil in the fields for 12-hour days and receive less than two dollars per day as salary. You also learn that the workers live in shacks, with no running water or proper sewers, in the outskirts of the city and must walk over an hour every morning just to get to work.

You are appalled at the working and living conditions imposed on the workers by the resort owners and the thought that they will profit by your stay in their hotel angers you. However, you have not had a real vacation in over four years and your friends are saying that this opportunity is too good to pass up. Do you go on the trip with your friends or not?"

Other scenarios looked at included whether or not to intervene with a couple engaged in domestic violence, and whether or not to turn off life-support machines for a badly injured cousin.

Silence and prayer

The conference also featured Bible study led by Father Shenork Souin of the Armenian Orthodox Church and a Taize-style worship time, in which participants spent time and silence and then submitted prayers to God, either spoken or silently.

This was the first such youth event in several years, says Iman Nashed, the Youth Working Group's information and communications co-ordinator. "We got a better response this year," she said. Her group will be evaluating the results and may put on a similar event in the future. Early in January, the Youth Working Group will present a "Celebrating Diversity and Christ Tour." This will be a chance for Christians of various denominations to visit different types of churches. Nashed described the response to the ethics conference as "excellent."

Calgary believers prayed for Canada

Cindy Bruin

CALGARY, Alta. — Only a fraction of Canadians concerned for unity could attend the pre-referendum unity rally in Montreal, but on the Sunday before the vote hundreds of thousands of Canadians across the country were able to be united in prayer for the country of Canada.

That prayer happened in private homes, in regular Sunday worship services, and in services especially focussed on the unity question. One such special service took place at the Cathedral Church of the Redeemer in downtown Calgary on Sunday evening.

Over one thousand people packed the church building and spilled over onto the Olympic Plaza area outside for a time of prayer and challenge. Former prime minister Joe Clark addressed the congregation, noting both the importance of the Quebec vote and of the response of all Canadians to the Quebec situation. Clark lauded the ability of Canadians to show "respect to individuals and communities who are different from us."

Clark also challenged Canadians to maintain their commitment. "Until this past week," he noted, "the threat to the future was not separation, but rather indifference. If we really want to preserve this country, the commitment so evident in these past few days must continue."

The congregation was asked by Rev. Robert Pynn to "stand in strength and solidarity and in prayer" for the country of Canada. Illuminated by the light of candles passed through the audience, the congregation then stood together for prayers for Canada and for the singing of "O Canada."

Those attending the service appreciated the opportunity to join in prayer with citizens from many different churches. Jenny Krabbe noted that "it is encouraging to participate (in public issues) in a way which includes your faith."

In a time of crisis the need for prayer was acknowledged beyond the walls of churches. Monday's front page headlines in the *Calgary Herald* included a recognition of "One last prayer for unity."

Thinkbit

"We do not write the script, nor do we choose our allotted parts; what is required of us is to speak our lines, make our entrances and our exits, until the curtain falls and our role is for the time being exhausted."

From: Conversion by Malcolm Muggeridge